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Cook

FRONTISPIECE

THE UNIVERSAL
LETTER-WRITER;

OR,

NEW ART OF POLITE CORRESPONDENCE;

CONTAINING

A Course of interesting Original Letters

ON THE

Most Important, Instructive, and Entertaining Subjects,

WHICH MAY SERVE AS COPIES

FOR INDITING LETTERS

ON THE VARIOUS OCCURRENCES IN LIFE.

TO WHICH IS ADDED

THE COMPLETE PETITIONER;

ALSO,

A NEW PLAIN AND EASY GRAMMAR

OF THE ENGLISH LANGUAGE:

And Directions for addressing Persons of all Ranks, either in Writing or Discourse.

LIKEWISE,

Forms of Mortgages, Letters of License, Bonds, Indentures, Wills, Wills and Powers, Letters of Attorney, &c. &c. &c.

If you'd on Friendship, Love, News, Bus'ness write,
You here may be instructed to indite;
By entertaining, easy Precepts taught
How to think clearly, and express each Thought;
To form Petitions, if your case be hard,
Or send a decent Complimental Card.

By the Rev. THOMAS COOKE, *A. B.*

One of the Authors of the New Royal and Universal Dictionary of Arts and Sciences.

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PREFACE.

THE great utility of epistolary writing is so well known, that the necessity of being acquainted with an art replete with such advantages is needless to insist upon. Those, who are accomplished in it, are too happy in their knowledge to need farther information concerning its excellence. And such as are unqualified to convey their sentiments to a friend, without the assistance of a third person, feel their deficiency so severely, that nothing need be said to convince them, it is their interest to become acquainted with what is so necessary and agreeable.

Had letters been known at the beginning of the world, epistolary writing would have been as old as love and friendship; for, as soon as they began to flourish, the verbal messenger was dropped, the language of the heart was committed to characters that faithfully preserved it, secrecy was maintained, and social intercourse rendered more free and agreeable.

Some of the most ancient compositions were written in this manner, and the light of the gospel was delivered by the holy apostles in the epistolary way.

The Romans were perfect masters of this art, as *Cicero's* letters sufficiently evince; nor

are the moderns less sensible of its excellencies. Some of the finest French writers have built their fame upon epistolary correspondence; and the English are at present so convinced of the advantages attending this method of conveying their sentiments, that it seems to have triumphed over almost every other species of composition; the historian has adopted it; we have the Greek and Roman histories, as well as that of our own nation, admirably executed in letters. Almost every thing didactive, and perceptive, is delivered in this way; the Novelist finds it better adapted to his purpose than any other mode of writing. No great poet is without his familiar epistle to his friend; and the traveller seemed lost, till he found the method of conveying his intelligence in letters.

To conclude: letters are the life of trade, the fuel of love, the pleasure of friendship, the food of the politician, and the entertainment of the curious.

To speak to those we love or esteem, is the greatest satisfaction we are capable of knowing, and the next is being able to converse with them by letter.

A NEW

PLAIN AND EASY

ENGLISH GRAMMAR.

OF GRAMMAR.

GRAMMAR is the art of speaking properly, reading well, and writing correctly. It contains four grand divisions, *viz.*

ORTHOGRAPHY, or the art of spelling.
PROSODY, or the art of pronouncing and reading.
ANALOGY, or the derivation and meaning of words.
SYNTAX, or the use of words in forming sentences.

OF ORTHOGRAPHY.

There are twenty-six letters in the English language, *viz.* a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z. Of these, five letters, that is, a, e, i, o, u, are always vowels, and y is a vowel only when it comes at the end of a word; the other twenty letters are consonants.

By a vowel I mean a letter which has a perfect and distinct sound of itself; on the contrary, a consonant signifies a letter which cannot form a distinct sound without a vowel either before or after it.

When two vowels meet together, they are called double vowels; without a vowel, either single or double, no syllable or word can possibly be formed; and there are just so many syllables in a word, as there are vowels, single or double.

RULES FOR SPELLING.

1. When a consonant comes between two vowels, in dividing the syllables it must go to the latter, as *pa-per, ri-ver.*

2. When two consonants of the same kind come together in the middle of a word, they must be divided, as in *bor-row, com-mon.*

3. When two or more consonants come together in the middle of a word, they must be placed according to the distinct sound, which generally happens to fall on the last syllable, as in *be-spread, re-store;* yet in *pub-lish, whim-per,* &c. they are best divided, because the pronunciation requires it.

4. Two vowels in the middle of a word, that have distinct sounds, must be placed in different syllables.

A word of one syllable is called a *monosyllable*; a word of two syllables a *dissyllable;* words of three syllables are termed *trisyllables;* and words of many syllables *polysyllables.*

OF PROSODY.

As prosody teaches a graceful manner of pronouncing any thing we speak, or read, it is one of the politest accomplishments we can attain.

In pronouncing syllables and words, two things are to be regarded, viz. *quantity* and *accent;* that is, every syllable must be sounded according to its proper *quantity,* and every word of two or more syllables must have its proper *accent.*

Quantity is the distinction of syllables into long and short.

The *short quantity* is known by a quick pronunciation, as *not;* and the *long quantity* by a slow pronunciation, as *note;* the latter takes twice the time in pronouncing that the former does.

The *accent* is that peculiar stress of voice which is laid upon some particular syllable in a word, as on *Ró* in *Roman*, and the *Emphasis* is a remarkable stress of voice laid upon some particular word in a sentence, to make the sense more striking; thus in the sentence—*I will walk home*, if the emphasis is placed upon *I*, it means myself, and not any other person; if the emphasis is placed on *walk*, it insinuates I do not mean to ride; and if it is placed on *home*, it signifies it is *home* I intend to go to, and not any other place.

A principal thing in prosody is to be thoroughly acquainted with the *points* and *stops*, as they regulate the voice in what you read, and prevent confusion and perplexity; their names and marks are as follow:

Comma	,	Period, or Full Point	.
Semicolon	;	Note of Interrogation	?
Colon	:	Note of Admiration	!

The *comma* makes a small part of a sentence, where a short breathing-time may be permitted without injuring the sense, and allows you to stop while you can deliberately say *one*. The *semicolon* divides the sense into portions, and allows you to stop while you can say *one, one*. The *colon* marks where the sense is complete, but not the sentence, and allows you to stop while you can count *one, one, one*. The *period* marks where the sense is complete, and allows you to stop while you can say *one, one, one, one*. The *note of interrogation* is placed after all questions; and the *note of admiration* after all sudden emotions of the soul, or every thing which gives surprise; the breathing-times at both are the same as at the period.

Though rules may greatly assist, they cannot complete the learner in this part of grammar; because it does not depend upon so much a set of principles laid down, as upon a close imitation of others; we can only therefore recommend it to those who wish to qualify themselves in this useful and ornamental part of grammar, to observe with attention, and diligently imitate the manner and practice of the politest speakers, and most accomplished readers.

Analogy.

Analogy, or the meaning of words, comprising *etymology* or their derivation, is the most extensive parts of speech:

viz. { Names, Qualities, Affirmations, Particles. }

Of Names.

Names, or *noun substantives*, as they have been called, express all things that are objects of the *senses*, or *understanding*, or every thing that we can *see*, *feel*, *smell*, *hear*, *taste*, or *conceive*, as a *picture*, a *blow*, a *stink*, a *sound*, *sweetness*, *time*, *fortune*, &c.

There are three sorts of names, *common*, *proper*, and *personal*. *Common names* express the whole species or kind, as *man*, *city*, *river*, are *common* to all *men*, all *cities*, all *rivers*.

Proper names distinguish particulars from others of the same kind, as *John* is the name of a particular man, *London* of a particular city, *Thames* of a particular river.

Personal names, which have been usually called *pronouns*, are such as are used instead of other names, in order to avoid the repetition of the same word, as *I* instead of *my name*, *thou* or *you* instead of *your name*, *he* and *she* instead of *his name*, or *her name*, and *it* where there is no distinction of sex.

There are three persons in these *names*, the *first* is the person speaking, the *second* is the person spoken to, the *third* is the person spoken of.

There are two *numbers*, *singular* and *plural*; the *singular* number speaks of one, as *man*, the *plural* of more than one, as *men*. Some words have no *plural*, as *London*, *York*, and others no *singular*, as *ashes*, *bellows*, &c.

The persons are used in both numbers, thus:

First person I, or me - - we, us.
Second ditto - thou, or you - - ye, or you.
Third ditto - he, she, it, this, that, they, these, those.

Names have two genders, *masculine* and *feminine*. The masculine gender expresses the *male*, as *man*, *horse*, and the feminine the *female*, as *woman*, *mare*. There are besides two modes of gender, the *neuter* and *doubtful*; the neuter expresses things without life, which consequently can have no sex, as a *stick*, or a *stone*; the *doubtful* requires another word to explain it, as *sparrow*, requires either *cock* or *hen* to be placed before it, to determine its gender.

Of Qualities.

Qualities, or as they have been called *adjectives*, are words expressive of the *manners, properties, affections*, and *qualities*, of *names*, or *things*, as *good, bad, black, white*, &c.

Qualities are distinguished by making sense with the word *thing* after them, as *good thing, bad thing; black thing, white thing*, &c.

Names are sometimes changed into the nature of qualities, as *man's nature*, for the *nature of man; Pope's works*, for the *works of Pope;* the *King's palace*, for the *palace of the King*—these are termed *positive qualities*, and answer to the *genitive case* of the *Latin;* the *possessive quality* is the only case we have in *English*.

Qualities are compared by two degrees formed from the word in its *positive* state—thus if the quality in its *positive state* is *black*, in the *comparative degree*, it is *blacker*, or *more black*, and in the *superlative degree*, or the utmost increase, or diminution of its first quality, *it is blackest*, or *most black*.

Of Affirmations.

Affirmations, which have been called *verbs*, express *being, doing*, or *suffering*, viz. being, as *John is;* doing, as *I love;* suffering, as *I am beaten*.

There are three *times*, or *tenses*, the *present, past*, and *future*, or things *now doing*, that have *been done*, or will be *done hereafter;* these are again subdivided into the *time not perfectly past*, and the time long past.

The *present time* affirms the thing, as *love, dance;* the *past time* generally ends in *ed*, as *loved, danced;* the other times are expressed by *have, shall, will;* as *I do love, he shall love, she will love;* thus the personal names I, thou, he, she, they, &c. are assistant to the affirmations, and denote their *number* and *person*. As only two *times*, or *tenses*, are expressed by the *affirmative* itself, its other times, and manners, are denoted by the nine following words, *do, will, shall, may, can, must, ought, have, am*, or *be*, which are called *helping affirmations*.

Of Participles.

Participles denote some circumstance of an action, and join words together; hence they are called the *manners of words*, and are of four sorts, *viz.*

Adverbs denote the manner or quality of the affirmation, or verb, as *I fought well;* which shows in what manner I fought.

Prepositions denote some *circumstance of action*, and show *the relation of words to each other;* as *I'll go* OVER *the bridge, you live* WITHOUT *the city*, where *over* and *without* are *prepositions.*

Conjunctions join words and sentences together, as *Bob went to the fair,* AND *I went with him.* In which sentence the word *and* is a conjunction, and joins its two distinct parts together.

Interjections denote some sudden emotion or passion of the soul, and are independent of any other words, as oh! alas! indeed! ah! hush! hark! &c.

Of Syntax.

Syntax, or the composition of sentences, teaches you to apply what you have learnt in the foregoing rules.

A sentence must contain absolutely, at least one *affirmation* and *one name*, of which something is affirmed, as *God is just.* This is called a *simple sentence;* but if we say *God is just, but man is unjust,* it is a *compound sentence*, as it contains two simple sentences joined together by the *conjunction*, but.

The chief rule in the construction of sentences is, that the *affirmation* must agree with the *name* in number and person, as *John runs well*, where the *proper name* JOHN, and the *affirmation runs*, are both in the *third person singular*, and consequently to find the *name* in any sentence which should agree with the *affirmation*, ask the question, Who? and the answer given it, as in the above sentence, say *Who runs well?* Answer, JOHN—John is therefore the name to agree with the *affirmation runs.*

The *name of multitude* must be singular; thus, the *crowd is great*, not *are* great, because it is but one crowd.

When two *singular names* are joined together by a conjunction, the *affirmation* must be plural; thus *Bill* AND *Tom fight, not fights.*

The article *a*, or *an*, and *the*, come before *names* and *qualities; a* is placed before a *consonant, an* before a *vowel*, and *the* indifferently before both: but sometimes in construction they are placed between the *quality* and *name*, as, *so fair a face, so good an example, how great the gift.*

DIRECTIONS FOR WRITING LETTERS.

IT was a just observation of the honest Quaker, that, *If a man thinks twice before he speaks, he'll speak twice the better for it.* With great propriety the above may be applied to all sorts of writing, particularly the epistolary.

In letters from one relation to another, the different characters of the persons must first be considered. Thus a father in writing to a son will use a gentle authority; a son to a father will express a filial duty. And again, in friendship, the heart will dilate itself with an honest freedom; it will applaud with sincerity, and censure with modest reluctance.

In letters concerning trade, the subject matter will be constantly kept in view, and the greatest perspicuity and brevity observed by the different correspondents; and in like manner, these rules may be applied to all other subjects, and conditions of life, viz. a comprehensive idea of the subject, and an unaffected simplicity, though modesty, in expression. Nothing more need be added; only that a constant attendance to the above, for a few months, will soon convince the learner, that his time has not been spent in vain.

Indeed, an assiduous attention to the study of any art, even the most difficult, will enable the learner to surmount every difficulty, and writing letters to his correspondents become equally easy as speaking in company. A careful attendance to the plain and simple rules laid down in the preceding Grammar, will enable him to write in the language of the present times; and if he carefully avoids affectation, his thoughts will be clear, his sentiments judicious, and his language plain, easy, sensible, elegant, and suited to the nature of the subject. As letters are the copies of conversation, just consider what you would say to your friend if he was present, and write down the very words you would speak, which will render your epistle unaffected and intelligible.

THE UNIVERSAL

LETTER-WRITER;

OR, NEW ART OF

POLITE CORRESPONDENCE.

PART I.

LETTERS TO AND FROM DIFFERENT RELATIONS.

LETTER I.

From a merchant in London, to the master of a college, recommending his Son to his care as a Pupil.

Rev. Sir, London, January 5, 1811.

THE opinion I have long had of your abilities as a scholar, your behaviour as a gentleman, and piety as a Christian, encourages me to solicit your kind assistance in an affair of very great importance.

My son Charles has finished his grammatical studies in Merchant Tailors' School, and is very desirous of being entered as a commoner in your university. The variety of business, which I have on my hands, require my constant residence in London: but, being willing to discharge my duty as a father, I know not any gentleman in Oxford, to whose fidelity I could so readily trust as yourself; and, if you approve this, the youth shall be sent on the return of

your answer. He shall be left entirely to your direction, and I doubt not but you will treat him with the same tenderness as if he was your own.

I am, sir, &c.

LETTER II.

The doctor's answer.

Sir,

I RECEIVED yours by this day's post; and am extremely pleased with your resolution of giving your son a liberal education. My long residence in this seat of learning, has furnished me with many opportunities of studying the different passions and capacities of youth. Our term begins next week, and if you please to send the young gentleman, you may rest assured of his being constantly under my own direction, and the greatest care taken both of his studies and morals.

Oxford, January 8, 1811. I am, Sir, &c.

LETTER III.

From the young gentleman to his father.

Honoured Sir,

AFTER entreating you to make acceptable my duty to my mother, and love to my sisters, I embrace this opportunity of letting you know how happily I am settled in the family of the worthy doctor. This good gentleman, and his amiable lady, do every thing in their power to make my life agreeable, during the intervals of my attendance on the public lectures. The doctor has begun to teach me geometry, and I hope soon to be able to make some progress in that useful science.

I have endeavoured to be as good an economist as possible, but at present am obliged to purchase several books; I know your tenderness and generosity, and doubt not of hearing from you soon.

I am, Sir, your affectionate and dutiful son;

LETTER IV.

The father's answer.

Dear Charles,

I RECEIVED your letter, and am greatly pleased to hear of the progress you make in your studies, as well as your agreeable situation. I know the doctor is a worthy man, and if your behaviour continues consistent with the duties of morality, you may be assured of his treating you with the same tenderness as if you were his own son.

As to the affair you mention, concerning the books, the inclosed order will convince you that nothing on my part shall be wanting to furnish you with every thing necessary, as I am assured, from the whole of your former conduct, that you will not require any thing bordering on superfluity. I am your affectionate father.

LETTER V.

From a merchant's widow, to a lady, a distant relation, in behalf of her two orphans.

Madam,

WHEN you look at the subscription of this letter, I doubt not of your being much surprised with its contents; but it is more on account of your amiable character, than that I have the honour of being your relation, that I have presumed to trouble you with this.

My late husband, whom you know was reputed to be in affluent circumstances, has been dead about six months; his whole accounts have been settled with his creditors, and because of many losses and bad debts, there is not above one hundred pounds left for myself. I have a son just turned of fourteen, who I want to bind apprentice to a reputable trade; and a daughter near seventeen, whose education has rendered her incapable of acting as a menial servant, although she would willingly be the companion of some young lady, where she might be treated with familiarity and tenderness. In circumstances so distressing, I have presumed to address myself to you; your long acquaintance with the world, will enable you to direct me how to proceed; and I doubt not but your unbounded generosity, will

induce you to comply with a request dictated by the severity of affliction.

LETTER VI.

The lady's answer.

Madam,

I KNOW not whether I am more affected with the modest representation of your affliction, or pleased that I have it in my power to assist you. You see, madam, that all human expectations are vain, and often attended with deception; when we think our circumstances are independent, there is generally some latent mischief hidden under the specious appearance; and this should teach us continually to look to that Providence which superintends the affairs of this lower world, and orders all for the good of its creatures. With respect to your two children, I have proposed the following scheme for their benefit:

Let the boy think of some trade, to which his inclination leads him, and I will provide him with every necessary during his apprenticeship; and at the expiration of that term (if his behaviour is agreeable) advance something to set him up in business. As for the girl, let her be immediately sent to my house, where she shall be brought up along with my daughters, and every thing in my power done to serve her.

I expect that, from time to time, you will communicate to me an account of your own circumstances, that I may be happy in alleviating every calamity.

I am, &c.

LETTER VII.

From the young gentleman to his mother, during his apprenticeship.

Honoured Mother,

YOUR having retired to the country, has hindered me from writing to you so often as I could wish. Ever since I was bound to Mr. Anson, he has treated me with every sort of indulgence, and I have endeavoured to acquire the good will of all our customers. I know that you are so

straitened in your own circumstances, as not to be able to afford me pocket-money; but I have the pleasure to tell you, that Mrs. Howard has taken care in that particular, and generously supplies me from time to time. In every part of my conduct I shall endeavour to act consistently with the principles of virtue, and am with the utmost respect and duty, Your affectionate son.

LETTER VIII.

From the young gentlewoman to her mother.

Honoured Mother,

IN my last I informed you that my worthy benefactress, Mrs. Howard, had been extremely ill; I have the pleasure to assure you, that she is now perfectly recovered. The happiness of my present situation may be conceived, but it is not in my power to describe it. After we get up in the morning, the family are called together to return thanks to the Almighty for his preserving them during the preceding night, and to implore his protection the remaining part of the day: afterwards we retire to breakfast. During the forenoon, we young ones walk into the garden, or the fields, whilst the good lady is employed in dispensing medicines to her poor tenants. At one o'clock we dine, and afterwards retire to the summer-house, when each, in her turn, reads some part of the best English writers, whilst the others are employed in needle-work. I have received a letter from my brother, and am glad to hear he is settled in so good a family. I am, honoured Madam,

Your affectionate and dutiful daughter.

LETTER IX.

From a young man to his father, desiring him to intercede with his master to take him again into his service.

Honoured Sir,

WITH shame, arising from a consciousness of guilt, I have presumed to write to you at this time. I doubt not but you have heard of the irregularities of my conduct, which at last proceeded so far, as not only to induce me to desert the service of the best of masters, but to run into the

commission of those vices that might have proved fatal to me, had it not been for the many examples and moral lessons I met with in a book lately published*. It was the allurements of vicious company, that first tempted me to forsake the paths of virtue, and neglect my duty in a family where I was treated with the greatest tenderness. Fully sensible of my fault, I am willing to make every reparation in my power; but know not of any other, than by acting diametrically opposite to my former conduct. Let me beg of you, sir, to intercede with my worthy master to take me again into his service, and my whole future life shall be one continued act of gratitude.

I am, Sir, your affectionate,
though undutiful son.

LETTER X.

The father's answer.

My dear Child,

IF ever you live to be a father, you will know what I feel for you on the present occasion. Tenderness as a parent, resentment on account of ingratitude, a real concern for your future happiness, and respect for the worthy man whose service you deserted, all conspire together to agitate my mind to different purposes; but paternal affection becomes predominant, and I am obliged to act as your friend, although I am afraid you have considered me as your enemy; I have written to your master, and just now received his answer; copies of which I have sent inclosed. Your master is willing again to receive you into his service, and I hope your behaviour will be correspondent to so much lenity. I am your affectionate father.

LETTER XI.

The father's letter to the master.

My worthy Friend,

I HAVE often written to you with pleasure, but, alas! I am constrained at present to address myself to you on a subject I little expected. I have just now received a letter

* The Newgate Calendar.

from my son, by which I am informed, that he has left your service, through the instigation of evil company: his letter contains a penitential acknowledgment of his offence, together with a declaration of his resolution to act consistently with his duty for the future. He has begged of me to intercede with you in his behalf; and I know your humanity will excuse parental affection. If you will again receive the unhappy youth into your family, I have great reason to hope that his conduct will be equal to his promises; and it will confer a lasting obligation on an afflicted parent, and oblige, Your sincere well wisher.

LETTER XII.

The master's answer.

Sir,

EVER since I first considered the state of human nature, or the difference between right and wrong, I have always preferred mercy to the severity of justice. However seasonable your request may appear to yourself, yet to me it was really unnecessary. I am a father, sir, and can feel at least part of what you suffer. My resentment against the young man is less than my anxiety for his happiness; and were I sure of his adhering to an uninterrupted course of virtue, I should have more real pleasure, than his acquiring me the revenue of a nabob.

In the mean time, that nothing may be wanting on my part, to make both you and him as happy as possible, all faults are from this moment forgotten; my house is open for his reception; and if he will return, he shall be treated with the same indulgence, as if he had never committed any fault whatever.

I am, sir, your affectionate friend.

LETTER XIII.

From a mother, in town, to her daughter at a boarding-school, in the country, recommending the practice of virtue.

Dear Child,

ALTHOUGH we are separated in person, yet you are never absent from my thoughts; and it is my continual practice to recommend you to the care of that Being, whose

eyes are on all his creatures, and to whom the secrets of all hearts are open; but I have been lately somewhat alarmed, because your two last letters do not run in that strain of unaffected piety as formerly. What, my dear, is this owing to? does virtue appear to you as unpleasant? is your beneficent Creator a hard master? or are you resolved to embark in the fashionable follies of a gay, unthinking world? Excuse me, my dear, I am a mother, and my concern for your happiness is inseparably connected with my own. Perhaps I am mistaken, and what I have considered as a fault, may be only the effusions of youthful gaiety.—I shall consider it in that light, and be extremely glad, yet happy to find it so. Useful instructions are never too often inculcated, and therefore, give me leave again to put you in mind of that duty, the performance of which alone can make you happy, both in time and in eternity.

Religion, my dear, is a dedication of the whole mind to the will of God, and virtue is the actual operation of that truth, which diffuses itself through every part of our conduct; its consequences are equally beneficial as its promises; "Her ways are ways of pleasantness, and all her paths are peace."

Whilst the gay unthinking part of youth are devoting the whole of their time to fashionable pleasures, how happy shall I be to hear that my child was religious without hypocritical austerity, and even gay with innocence. Let me beg that you will spend at least one hour each day in perusing your Bible, and some of our best English writers; and don't imagine that religion is such a gloomy thing as some enthusiasts have represented; no, it indulges you in every rational amusement, so far as is consistent with morality; it forbids nothing but what is hurtful.

Let me beg you will consider attentively what I have written, and send me an answer as soon as you can.

I am your affectionate mother.

LETTER XIV.

The Answer.

Honoured Mother.

I AM so much affected by the perusal of your really parental advice, that I can scarcely hold the pen to write an

answer: but duty to the best of parents obliges me to make you easy in your mind, before I take any rest to myself. That levity so conspicuous in my former letters, is too true to be denied, nor do I desire to draw a veil over my own folly. No, madam, I freely confess it; but, with the greatest sincerity, I must at the same time declare, that they were written in a careless manner, without considering the character of the person to whom they were addressed: I am fully sensible of my error, and, on all future occasions, shall endeavour to avoid giving the least offence. The advice you sent me in your valuable letter, wants no encomiums; all that I desire is, to have them engraven on my heart. My dear madam, I love religion, I love virtue, and I hope no consideration will ever lead me from those duties, in which alone I expect future happiness. Let me beg to hear from you often, and I hope that my whole future conduct will convince the best of parents, that I am what she wishes me to be.

I am, honoured madam, your dutiful daughter.

LETTER XIV.

From a gentleman, an officer in the army, to his son at a boarding-school, recommending diligence in his studies.

Dear Billy,

OUR regiment is now at Portsmouth, and we are ordered to embark for Minorca. I thought to have called on you at school, but our orders to march were so sudden, that I had no time to spare from the necessary duties of my station. Let me beg, my dear, that you will attend with the utmost assiduity to your studies.

Youth is the proper time for acquiring knowledge, which, if properly improved, and reduced to practice, will be of the utmost service to you in your future life: you are yet unacquainted with the world, and happy will it be for you, if you remain ignorant of the toils and dangers of a military life. Let me therefore entreat you, in the most earnest manner, to think of some employment which will procure you a decent subsistence, and enable you to live independently in the world. I have left an order with our agent to pay for your education; and although my pay is so small, yet nothing on my part shall be wanting, to make

your life as easy as possible. As it will be some days before we sail, I shall expect to have a letter from you; and if too late, it will be sent after me. In the mean time,

I am your affectionate father.

LETTER XVI.

The son's answer.

Honoured Sir,

IT was one of the first lessons you taught me, that gratitude is the noblest principle that can actuate the heart of man; but what must it be, when connected with filial duty, incumbent on a son to the most indulgent parent! I am left in a situation that may be felt, but not described. That my worthy and honoured parent should be so precipitately hurried away to a distant country, almost fills me with horror; especially when I consider, that I may never have an opportunity of seeing you any more. I am convinced that your friendly advice to me is such, that, if strictly followed, must be attended with the most beneficial consequences to myself; my honour and happiness will equally depend on adhering to them, and shall always consider it as my second greatest duty, to obey the precepts of my worthy father. I have gone already so far as to be able to read Xenophon, and next week I enter upon Homer. I have some thoughts, if agreeable to you, to take chambers in one of the inns of court, in order to study the law: my inclinations run that way, but I submit it wholly to your approbation. Let me beg to hear from you as often as possible, as it will be the greatest pleasure I can enjoy during such a separation.

I am, honoured sir, your most affectionate son.

LETTER XVII.

From a young gentleman, clerk to a merchant in town, to his father in the country, soliciting pocket-money.

Honoured Sir,

I WROTE to you by master Bale, the linen-draper, but not having received any answer makes me very uneasy; although I have been as good an economist as possible, yet I find the pocket-money you allowed me to take monthly

from Mr. Willis, the grocer, is not sufficient to support my necessary expenses, although it was so at first. London is such a place, that unless one maintains something of a character, they are sure to be treated with contempt, and pointed at as objects of ridicule. I assure you, sir, that I abhor every sort of extravagance, as much as you can desire; and the small matter which I ask as an addition to your former allowance, is only to promote my own interest, and which, I am sure, you have as much at heart as any parent possibly can. My master will satisfy you that my conduct has been consistent with the strictest rules of morality. I submit it to your judgment what you think proper to order me. I did not choose to mention my want of money to Mr. Willis, and, for this reason, have not taken any thing more than what you ordered: I hope you will not be offended with what I have written; as I shall always consider myself happy in performing my duty, and acquiring the favour of my honoured parents.

I am, honoured sir, your affectionate son.

LETTER XVIII.

The father's answer.

My dear Child,

MY reason for not sending to you sooner was, that I had been on a journey to your uncle at Manchester, where I was detained longer than I expected, and, consequently, did not see your letter till last night. I have considered your request, and am convinced that it is altogether reasonable; you are greatly mistaken if you think that I wanted to confine you to the small matter paid by Mr. Willis: no; it was indeed inadvertency; but my constant residence in the country, makes me little acquainted with the customs of London. I don't desire to confine you to any particular sum; you are now arrived at an age, when it becomes absolutely necessary for you to be well acquainted with the value of money; your profession likewise requires it: and, it is well known, that prudence and sobriety in youth, naturally leads to regularity of conduct in more advanced years. Virtue insures respect, and, as I well know that all manner of precepts are useless where the inclinations are vicious, I have left the affair mentioned in your letter, entirely to your own discretion; and, as the in-

closed order is unlimited, I doubt not prudence will direct you how to proceed.

I am, dear child, your affectionate father.

LETTER XIX.

From a young gentleman at a boarding-school in the country, to his brother, an apprentice in London.

Dear Jackey,

LITTLE master Billy Thompson is going to London to-morrow in the stage, and I have sent this by him to you. We are all well at school, and I have got as far as Ovid: I have likewise got through the rules of Practice, of which I shall give you a better account when I come to town at the holydays. Dear brother, give my duty to my papa and mamma, and tell them I long to see them; I pray for them and you every day; and I have read over the Complete Duty of Man, which my mamma gave me. I spend an hour every day in reading Dr. Goldsmith's Roman History. Pray Jackey send me some books, for I am very fond of reading, and a pair of the newest pattern of buckles, and I shall do more for you when I leave school.

I am your loving brother.

LETTER XX.

The brother's answer.

Dear Brother,

I RECEIVED your kind letter, and am glad to hear you are well, as also of the progress you make in learning. I read your letter to your papa and mamma, and they are much pleased with it. Billy Thompson dines at our house to-morrow, and he will bring you this. Your mamma has sent you half-a-guinea; and as you are so fond of books, I have sent you Rollin's Belles Lettres. Mr. Austin, our curate, says, that altho' all sorts of history are useful, yet he thinks you should begin with that of your own country; and he has sent you a present of Russel's History of England, which is ornamented with a set of the most elegant copper-plates extant in this kingdom. I have sent you the buckles, and some other things, which you will find sealed up in the parcel. We all beg that you will continue to persevere as

you have begun, in an uniform course of virtue. It will entitle you to the favour of God, be a pleasure to your parents, and turn out to your own advantage at the last.

I am, dear brother,
Yours affectionately.

LETTER XXI.

From a young tradesman, lately entered into business, to his father, asking his consent to marry.

Honoured Sir,

YOU know that it is now above a year since I entered into business for myself, and finding it daily increasing, I am obliged to look out for an agreeable partner, I mean a wife: there is a very worthy family in this neighbourhood, with whom I have been some time acquainted. They are in good circumstances, and have a daughter, an amiable young woman, greatly esteemed by all who know her; I have paid my addresses to her, and likewise obtained her parents' consent, on condition that it is agreeable to you. I would not do any thing of that nature without your consent; but I hope that, upon the strictest inquiry, you will find her such a person, that you will not have any objection to a match so advantageous. I, on every occasion, endeavour to act with the greatest prudence, consistent with the rules you was pleased to prescribe for my conduct. The parents are to pay me five hundred pounds on the day of marriage, if the event should happen to take place, and as they have no other children, the whole of their property becomes ours at their death. In whatever light you are pleased to consider this, I shall abide by your direction, and your answer in the mean time is impatiently expected,

By your dutiful son.

LETTER XXII.

The father's answer.

My dear Son,

I RECEIVED your letter, and my reason for not sending sooner is, that it being an affair of great importance, I was willing to proceed therein with the utmost caution. I

wrote to Mr. Johnson, my attorney in New Inn, desiring him to inquire concerning the family you desire to be allied with; and I am glad to hear that his account does not differ from your own. I hope you do not think that I would desire to see you one moment unhappy. Your reasons for entering into the marriage state are every way satisfactory, and I am glad to hear that the person on whom you have placed your affections is so deserving. When you have fixed the wedding-day, I will come to London to be present at the ceremony, and spend a few days with my old friends. I hope you will continue to attend your business with the same diligence you have hitherto done, and if you should live to an old age, you will then be able to retire from trade with honour, both to yourself and family.

I am, dear son, your affectionate father.

LETTER XXIII.

From a young woman, just gone to service in London, to her mother in the country.

Dear Mother,

IT is now a month that I have been at Mr. Wilson's, and I thank God that I like my place very well. My master and mistress are both worthy people, and greatly respected by all their neighbours. At my first coming here I thought every thing strange, and wondered to see such multitudes of people in the streets; but what I suffer most from is, the remembrance of your's and my father's kindness; but I begin to be more reconciled to my state, as I know you were not able to support me at home. I return you a thousand thanks for the kind advice you were so good as to give me at parting, and I shall endeavour to practise it as long as I live: let me hear from you as often as you have an opportunity: so with my duty to you and my father, and kind love to all my friends,

I remain ever,

Your most dutiful daughter.

LETTER XXIV.

The mother's answer.

My dear Child,

I AM glad to hear that you have got into so worthy a family. You know that we never should have parted from you had it not been for your good. If you continue virtuous and obliging, all the family will love and esteem you. Keep yourself employed as much as you can, and be always ready to assist your fellow-servants. Never speak ill of any body; but if you hear a bad story, try to soften it as much as you can; do not repeat it again, but let it slip out of your mind as soon as possible. I am in great hopes that all the family are kind to you, from the good character I have heard of them. If you have any time to spare from your business, I hope you will spend some part of it in reading your Bible, and the Whole Duty of Man. I pray for you daily, and there is nothing I desire more than my dear child's happiness. Remember, that the more faithful you are in the discharge of your duty as a servant, the better you will prosper, if you live to have a family of your own. Your father desires his blessing, and your brothers and sisters their kind love to you. Heaven bless you, my dear child; and continue you to be a comfort to us all, and particularly to

Your affectionate mother.

LETTER XXV.

From an aged lady in the country, to her niece in London, cautioning her against keeping company with a gentleman of a bad character.

Dear Niece,

THE sincere love and affection which I have for your indulgent father, and ever had for your virtuous mother, when she was alive, together with the tender regard I have for your future happiness and welfare, have prevailed on me rather to inform you by letter than by word of mouth, concerning what I have heard of your unguarded conduct, and the too great freedoms you take with Mr. Lovelace. You have been seen with him at both the playhouses, in St. James's Park, Ranelagh, and Vauxhall. Don't imagine,

that I write this from a principle of ill-nature; it is on purpose to save you from ruin; for, let me tell you, your familiarity with him gives me no small concern, as his character is extremely bad, and as he has acted in the most ungenerous manner to two or three virtuous young ladies of my acquaintance, who entertained too favourable an opinion of his honour. 'Tis possible, as you have no great fortune to expect, and he has an uncle, from whom he expects a considerable estate, that you may be tempted to imagine his address an offer to your advantage; but that is greatly to be questioned; for I have heard that he is deep in debt, as also that he is privately engaged to a rich old widow at Chelsea. In short, my dear, he is a perfect libertine, and he is ever boasting of favours from our weak sex, whose fondness and frailty are the constant topics of his railing and ridicule.

Let me prevail on you, dear niece, to avoid his company as you would do that of a madman; for notwithstanding I still hope you are strictly virtuous, yet our good name may be irreparably lost by such open acts of imprudence. I have no other motive but an unaffected zeal for your interest and welfare; I flatter myself you will not be offended with the liberty here taken, by

Your sincere friend and affectionate aunt.

LETTER XXVI.

The young lady's answer.

Honoured Madam,

I RECEIVED your letter, and when I consider your reasons for writing, I thankfully acknowledge you my friend. It is true I have been at those public places you mention, along with Mr. Lovelace, but was utterly ignorant of his real character. He did make me proposals of marriage, but I told him I would do nothing without my father's consent. He came to visit me this morning, when I told him that a regard for my reputation obliged me never to see him any more, nor even to correspond with him by letter, and you may depend on my adhering to that resolution. In the mean time I return you a thousand thanks for your friendly advice. I am sensible every young woman ought to be careful of her reputation, and constantly avoid such

dangerous company. I shall leave London in about six weeks, and will call to see you after I have been at my father's.

I am, honoured madam,
Your affectionate niece.

LETTER XXVII.

From a young gentleman in the English factory at Lisbon, to his sister in London.

Dear Sister,

I AM extremely obliged to you for the kind present by the last packet, and likewise to hear of your marriage with Mr. Bale. I am very well settled in the factory, and the gentlemen treat me with the greatest indulgence. We have often been told by our worthy father, that popery is little better than paganism, and I find it to be true ever since I settled in this city, where ignorance, superstition, and even idolatry, seem to reign in the most sovereign manner; and that dreadful tribunal, the inquisition, exercises such an unlimited authority over both the bodies and consciences of every person, that none dare utter their sentiments with freedom. We see little else in the streets, beside the processions of priests and monks: nor any other public representations, except the barbarous diversions of bull-fights, and the horrid practice of burning those unhappy people called heretics, whose greatest fault is often no more than speaking a word disrespectfully of the priests, or being absent one day from mass. Happy are you, dear sister, to live in a land of liberty: I long to see you again, but the necessity I am under of acquiring a perfect knowledge of my business, obliges me to dispense with many things, in their nature disagreeable.

I shall be glad to hear often from you, and that you may go on in a course of uninterrupted prosperity and happiness, is the constant prayer of

Your affectionate brother.

LETTER XXVIII.

The sister's answer.

Dear Brother,

I HAVE been laid in about two months of a son, and Mr. Bale has such a respect for you, that the child is called by your name. I am glad to hear of the indulgence you receive from the gentlemen of the factory, and I doubt not but you will continue to merit it. Good sense and good manners will always go hand in hand together, and never fail of procuring respect. The account you sent us of popish superstition, is consistent with the notions I always had of it, and I sincerely bless God that I am in a country where the true religion is taught, and every sort of persecution abhorred. Your aunt Barton is lately dead, and has left you a considerable fortune, but I cannot at present mention the particulars; and indeed it is needless, as Mr. Bale will communicate them to you as soon as possible. In the mean time, dear brother, persevere in an uniform course of virtue, which alone can secure your present and future happiness. I have sent you a few presents, as also cloth for a suit of mourning for your late worthy aunt. Your time will soon be expired, when we shall be glad to see you, our brother, once more in London, which is the earnest prayer of

Your ever affectionate sister.

LETTER XXIX.

From a sailor at Plymouth, to his wife in London.

Dear Betty,

WE are just returned from a cruize against the Spaniards, where we have given them such a drubbing, that I believe the Dons will soon be glad to make peace with England. We have sunk two, and taken three of their ships, wherein is great treasure; but it will be some time before we receive our prize-money. However, I have six months wages due, and have sent you an order, by which you will receive it, at the Pay-office in Broad-street. We sail again in a few days. Do not be uneasy for me, my dear, as I hope the war will soon be over, and I shall have the pleasure, once more, to see you in London, there to spend the remainder of my days.

I am your loving husband till death.

LETTER XXX.

From a young woman, a servant in London, to her parents, desiring their consent to marry.

Honoured Father and Mother,

I HAVE sent this to inform you, that one Mr. Wood, a young man, a cabinet-maker, has paid his addresses to me, and now offers me marriage: I told him I would do nothing without your consent, and therefore have sent this by William Jones, your neighbour, who called on me, and will inform you particularly of his circumstances.

The young man has been set up in business about two years, and is very regular and sober. Most people in the neighbourhood esteem him, and his business is daily increasing. I think I could live extremely happy with him, but do not choose to give him my promise, until I have first heard from you; whatever answer you send shall be obeyed by

Your affectionate daughter.

LETTER XXXI.

The parents' answer.

Dear Child,

WE received your letter by Mr. Jones, and the character he gives of the young man is so agreeable, that we have no objection to your marrying him: begging that you will seriously consider the duties of that important state, before it is too late to repent. Consider well with yourself, that according to your conduct to each other, you must be either happy or miserable as long as you live. There are many occurrences in life in which the best of men's tempers may be ruffled, on account of losses or disappointments; if your husband should at any time be so, endeavour to make him as easy as possible. Be careful of every thing he commits to your keeping; and never affect to appear superior to your station; for although your circumstances may be easy, yet, whilst in trade, you will find a continual want of money for many different purposes. It is possible some of your more polite neighbours may

despise you for a while, but they will be forced in the end to acknowledge, that your conduct was consistent with the duties of a married state. But, above all, remember your duty to God, and then you may cheerfully look for a blessing on your honest endeavours. May God direct you in every thing for the best, is the sincere prayer of

Your loving father and mother.

PART II.

ON BUSINESS.

LETTER XXXII.

From a young man in the country, to a merchant in London, offering correspondence.

Sir,

MY apprenticeship with Mr. Wilson being expired, during which I had proofs of your integrity in all your dealings with my worthy master, my parents have given me two hundred pounds to begin the world, which you know is not sufficient to carry on trade to any advantage: that I may be able to sell my goods as cheap as possible, I would choose to have them from the first hand, and likewise the usual time of credit. If it is agreeable to you, I hereby offer you my correspondence, not doubting but you will use me as well as you did Mr. Wilson, and you may depend on my punctuality with respect to payments.

My late master has no objection to my setting up, as it will not be in the least prejudicial to his business. I shall depend on your sending me the following order as soon and as cheap as possible, and am, sir,

Your humble servant.

LETTER XXXIII.

The merchant's answer.

Sir,

YOURS I received, and am extremely glad to hear that your parents have enabled you to open a shop for yourself. Your behaviour to your late master was such, that it cannot fail of procuring you many customers. I have sent you the goods by the Stafford waggon, in twelve

parcels, marked X I; and I doubt not but you will be punctual in your returns, which will always enable me to serve you as low as possible, and with the best goods which I can procure. I heartily wish you success in business, and doubt not but you well know, that honesty and assiduity are the most likely means to insure it, and am,

Your obliged servant.

LETTER XXXIV.

From a young man whose master had lately died.

Sir,

I DOUBT not but you have heard of my late worthy master's death. I have served him, as apprentice and journeyman, above twelve years; and as my mistress does not choose to carry on the business, I have taken the shop and stock in trade, and shall be glad to deal with you in the same manner he did. I have sent the inclosed order for payment of such bills as are due, and you may depend on punctuality with respect to the remainder, for which purpose let them be entered as my debt. Please to send the inclosed order, and let the goods be the best you have, which will oblige

Your humble servant.

LETTER XXXV.

The answer.

Sir,

YOURS I received, and am extremely sorry to hear of the death of my good friend, your late master: but, at the same time, pleased to find that his business has fallen into such good hands as yours. You have double advantage over a stranger, as you are well acquainted both with your late master's trade and customers, which by his dealings with me, appear to be very extensive. I have sent your order in ten bales, marked O P, by the Speedwell, of Hull, John Thompson, master, and you will find them as good and cheap as any that are to be had in London. I heartily thank you for your offered

correspondence; and shall, on all occasions, use you with honour. I wish you all manner of success; and am, &c.

LETTER XXXVI.

To a correspondent, requesting the payment of a sum of money.

Sir,

ALTHOUGH the balance of the account between us has been of long standing in my favour, yet I would not have applied to you at present, had not a very unexpected demand been made upon me for a considerable sum, which, without your assistance, is not in my power to answer. When I have an opportunity of seeing you, I shall then inform you of the nature of this demand, and the necessity of my discharging it. I hope you will excuse me this freedom, which nothing but a regard to my credit and family could oblige me to take. If it does not suit you to remit the whole, part will be thankfully received by

Your humble servant.

LETTER XXXVII.

The answer.

Sir,

I HAVE just received yours, and am sorry to hear of your affliction. That the account between us was not sooner settled, was owing to the failure of two principal creditors. I have just received a remittance from Nottingham, and am greatly pleased that it is in my power to answer the whole of your demand. The balance between us is two hundred and fifty pounds, for which I have sent inclosed an order on Mr. Cash, the banker. I hope you will surmount this and every other difficulty, and am,

Your sincere well-wisher.

LETTER XXXVIII.

From a merchant at Leghorn, to a brother in London, desiring him to sell some goods and purchase others.

Sir,

ACCORDING to the agreement settled between us when I left England, I have sent, by the Charming Sally, Captain Johnson, twelve bales of raw silk, marked A Z, desiring you to dispose of them to the best advantage; they are warranted good, as I examined every parcel separately, before they were sent on board. You will receive an inclosed order for several different articles of British manufacture to be sent by the first ship sailing for this port. Let them be as good and cheap as possibly you can procure, as they are much wanted at present.

I am, sir, your humble servant.

LETTER XXXIX.

The answer.

Sir,

YOURS I received, and the twelve bales, marked A Z, were delivered at the Custom-house. I immediately advertised them for sale at Garraway's, in twelve different lots, but they were all purchased by an eminent manufacturer in Spitalfields, for nine hundred and forty pounds, which I have lodged in the bank in your name. I have likewise shipped on board the Despatch, Captain Hervey, the different articles which you ordered. There are twenty bales, marked B M. I am told they are the best that can be had in London, and doubt not of their giving satisfaction.

I am, sir, your humble servant.

LETTER XL.

An urgent demand of payment.

Mr. Thompson,

THE exigence of my affairs compels me thus importunately, nay, peremptorily, to write to you. Can you think it possible to carry on business in the manner you act by me? you know what promises you have made, and how, from time to time, you have broken them. Can I therefore

depend upon any new ones you make? if you use others as you do me, how can you think of carrying on business? if you do not, what must I think of the man who deals worse by me than he does by others? if you think you can trespass more upon me, than you can on others, that is a very bad compliment to my prudence, or your own gratitude: for surely good usage should be entitled to the same in return. I know how to allow for disappointments as well as any man; but can a man be disappointed for ever? trade is so dependent a thing, that it cannot be carried on without mutual punctuality. Does not the merchant expect it from me for these very goods I send you? and can I make a return to him without receiving it from you? what can it answer to give you two years credit, and then be at an uncertainty, for goods which I sell at a small profit, and have only six months credit for myself? Indeed, sir, this will never do. I must be more punctually used by you, or else must deal as little punctually with others: and then what must be the consequence? In short, sir, I expect a handsome payment by the next return, and security for the remainder; as I am very loath to take any harsh measures to procure justice to myself, my family, and creditors. For I am, if it be not your own fault,

Your faithful friend and servant,

LETTER XLI.

The answer.

Sir,

I ACKNOWLEDGE with gratitude the lenity you have at all times shown, and my being obliged to disappoint you so often, gives me much uneasiness. I do assure you, sir, that I am not so ungrateful as my conduct has given you reason to believe. From the state of my accounts, you will find that the greatest part of my property is in the hands of country dealers, who, although they seldom fail, yet their times of payment are very precarious and uncertain. However, to convince you of my integrity, I have sent by this day's post an order for seventy pounds, and next week you shall receive one much larger. The remainder shall be sent in a very short time. I am determined, for the future, to make the rules laid down in your excellent letter, a guide in my dealings with those people, whose dilatori-

ness in making good their payments to me, obliged me to disappoint you: and to convince you farther of my integrity, the goods which I order, till the old account is paid off, shall be for ready money. I doubt not but you will continue to treat me with the same good usage as formerly, and believe me to be unfeignedly,

Your obliged humble servant.

LETTER XLII.

From a young person in trade, to a wholesale dealer who had suddenly made a demand on him.

Sir,

YOUR demand coming very unexpectedly, I must confess I am not prepared to answer it. I know the stated credit in this article used only to be four months; as it has been always the custom to allow at least two months more, I did not think you would have sent for it till that time, and consequently trusted to a practice so long established in trade. Sir, I beg you will not suppose it is any deficiency which hinders me from complying with your request, nor shall I ask any more than is usual. If you will be pleased to let your servant call this day three weeks for the one half of the sum, it shall be ready, and the remainder in a fortnight after. In the mean time, I beg that you will not let any word slip concerning this, as very little will hurt a young beginner. Sir, you may take my word with the greatest safety, that I will pay you as I have promised; and if you have any reason to demand the money sooner, be pleased to let me know, that if I have it not I may borrow it; for if I have lost credit with you, I hope I have not done so with all the world.

I am, sir, your humble servant.

LETTER XLIII.

The answer.

Sir,

THERE is no person in the world, who could more willingly show every indulgence to a young beginner than myself, and I am extremely sorry to press you on the present occasion; but I have reasons: and although it is not al-

ways either fair or prudent to mention them, yet you will give me leave to ask the following question: whether you have any dealings with an usurer near Moorfields, and what is his name? if you give me satisfaction on this head, I shall not urge the demand I have made upon you sooner than the time you mention; but as it may be done at once, I expect your answer by the bearer, whom you well know, for he was, as he informs me, very lately your servant.

I assure you, sir, it is in consideration of the great opinion I have of your integrity, that I refer the payment of my demand to a simple answer to this question; but I fear that cannot be done.

I am your friend and well-wisher.

LETTER XLIV.

Soliciting the loan of money from a friend.

Dear Sir,

I BELIEVE that ever since you first knew me you will be ready to acknowledge, that no person was ever more bashful in asking favours than myself. Indeed I have always considered it as more pleasing to an honest mind, to confer, than receive a favour: but an unexpected affliction in my family, obliges me to solicit your assistance, by the loan of about forty pounds, for six months; but on this condition, that you can spare it, without hurting yourself: for I would by no means choose that my friend should suffer in his present circumstances in order to oblige me. Indeed, sir, I was some days engaged amongst my acquaintances to raise the money, before I could prevail with myself to ask it from you; and that I have now done it is from a principle far more noble than any lucrative motive; nor indeed would I have asked it at all, were I not morally certain of paying it at the time proposed. I hope this will not give any offence, and as I said before, if it is any way inconvenient, let me beg that you will refuse it.

I am, sir,

Yours with the greatest sincerity.

LETTER XLV.

The answer.

Dear Sir,

I COULD not hesitate one moment in answering your letter; and had I known that my worthy friend had been in the want of the sum mentioned, I should never have put his unaffected modesty to the blush, by suffering him to ask it: no, sir, the offer should have come from myself. However the sum is sent by the bearer, but let me beg, that if you consider me really as your friend, that you will suit the payment to your own circumstances, without being confined to a particular time, and not only so, but that you will likewise command my assistance in every thing else wherein I can serve you. But lest you think me strictly formal, I have hereby given you leave to draw on me to the amount of two hundred pounds, or for any less sum, to be paid as is most suitable to your circumstances.

I am, sir, your sincere friend.

LETTER XLVI.

From a tenant to a landlord, excusing delay of payment.

Sir,

I HAVE been your tenant above ten years in the house where I now live, and you know that I have never failed to pay my rent quarterly when due. At present I am extremely sorry to inform you, that from a variety of losses and disappointments, I am under the necessity of begging that you will indulge me one quarter longer. By that time I hope to have it in my power to answer your just demand, and the favour shall be ever gratefully acknowledged by your

Obedient humble servant.

LETTER XLVII.

The answer.

Sir,

IT was never my design to oppress you. I have had long trial of your honesty, and therefore you may rest perfectly satisfied concerning your present request. No demand shall

be made by me, upon you for rent, until it suits you to pay it; for I am well convinced, you will not keep it from me any longer.

I am yours sincerely,

LETTER XLVIII.

From a country farmer on the same occasion.

Honoured Sir,

I AM extremely sorry that, through a variety of unforeseen accidents, I am obliged to write to you on such a subject as this. The season last year was bad, but I was enabled to pay you. This has turned out much worse, and it being so long before we could get the corn home, it is not yet fit to be sold. I only beg your patience about two months longer, when I hope to pay you faithfully, with gratitude.

I am, sir, your honest tenant,
and humble servant.

LETTER XLIX.

The answer.

Mr. Clover,

I HOPE that from the whole of my conduct ever since you first became my tenant, that you cannot have reason to allege any thing against me. I never treated you with rigour, as I always considered you an industrious honest man. Make yourself perfectly easy concerning the payment of your rent, till I come to the country in the summer, and if things are as you represent them (and I doubt not but they are) you may be assured of every reasonable indulgence.

I am yours,

LETTER L.

From an insolvent debtor, to his principal creditor, requesting the acceptance of a composition.

Sir,

WHEN I first entered upon business, I little thought that ever I should be under the necessity of writing to you on such a subject as this; but experience teaches

me, that it is much better to acknowledge the state of affairs to my creditors, than put them to the expense of taking out a commission of bankruptcy. To you, therefore, sir, as the person to whom I am principally indebted, do I address myself on this melancholy occasion, and must freely acknowledge that my affairs are very much perplexed. I have these ten years past endeavoured to acquire something to myself, but in vain. The variety of different articles which I have been obliged to sell on credit, and the losses sustained thereby, always kept me in low circumstances; and often when I paid you money, I had none left for the support of my family. If you will be pleased to employ any prudent person to examine my books, I doubt not but you will be convinced, that the whole of my conduct has been consistent with the strictest rules of honesty; and if it shall appear so to you, I must beg you will be pleased to call a meeting of the creditors, and lay it before them. I have not spent any more than was absolutely necessary for the support of my family, and every thing remaining shall be delivered up. When all this is done, I hope you will accept of it, as it is not in my power to do any more, and consider me as one whose misfortunes call for pity instead of resentment.

LETTER LI.

The answer.

Sir,

IT is with the greatest concern that I have perused your affecting letter; and should consider myself as very cruel indeed, if I refused to comply with a request so reasonable as that made by you. I have employed a worthy person, a friend of mine, to examine your books, the result of which shall be immediately laid before the other creditors, and if it is as you represent, you need not be afraid of any harsh usage. I always considered you as one of the greatest integrity, and am determined to lay down a plan for your future support. In the mean time, I have sent you a trifle to defray your expenses, till the other affairs are settled, and am,

Your sincere well-wisher.

LETTER LII.

From a tradesman to a wholesale dealer, to delay payment of a sum of money.

Sir,

MY note to you will be payable in ten days, and I am sorry to inform you, that although I have considerable sums in good hands, yet none of them are due these three weeks, which is all the time I require. It is a favour I never asked of any one till this moment, and I hope for the future never to have occason to repeat it. I am really distressed for your answer; but as a proof of my sincerity, have sent inclosed three notes subscribed by persons well known to yourself, and although they exceed my debt, yet I have no objection to your keeping them as security till due. Let me beg to hear from you as soon as this comes to hand, which will greatly oblige

Your humble servant.

LETTER LIII.

The answer.

Sir,

IT was extremely fortunate for you that your letter arrived the day after it was written, for I was to have paid your note away yesterday, and I could not have had an opportunity of recalling it in time to have served you. Indeed it was imprudent not to communicate the news to me sooner, as your credit might have been greatly affected by such an unnecessary delay. However I impute it to your unwillingness to reveal the state of your affairs, and shall keep the note in my hands till your own becomes due, and for that purpose have returned the others, not doubting but you will send me the money at the time promised, which will greatly oblige

Your sincere well-wisher.

LETTER LIV.

From a young man who had an opportunity to set up in business but destitute of money, to a gentleman of reputed benevolence.

Honoured Sir,

WHEN you look at the subscription, you will remember my serving you with goods when I was apprentice to Mr. Hopkin, grocer, in the Strand. I have been little above two years out of my time, which was spent in Mr. Hopkin's service, and the greatest part of my wages have been given to support an aged mother confined to a sick bed. Mr. Hopkin died about ten days ago, and having no family, his executors, who are almost strangers to me, are going to let the shop. My worthy master has left me one hundred pounds in his will, but that is no ways sufficient to purchase the stock in trade: nor will they give any longer credit than twelve months. Being well acquainted with the trade, as also the customers, and having such a fair prospect of settling in business, I have presumed to lay it before you. I have often heard of your willingness to serve those under difficulties, especially young people beginning the world. If you approve of this, and will advance so much on my bond, payable in a limited time, it shall be as safe as if in the hands of your banker. I shall be as frugal and industrious as possible, and the whole of my time shall be employed in the closest attendance to the duties of my station, and shall acknowledge your kindness with gratitude as long as I live in this world. I hope this will not give any offence, and if you give me leave, I will wait on you along with one of the executors, that you may hear their proposals. My character as to honesty and fidelity will bear the strictest inquiry, as is testified in my late master's will, and also by all with whom I have any dealings. I am, honoured and worthy sir,

Your obedient humble servant.

LETTER LV.

The gentleman's answer.

Sir,

I HAVE just received yours, and although I am much indisposed with the gout, yet could not hesitate one moment

in sending an answer. There is such an appearance of honesty, together with such an unaffected simplicity, runs through the whole of your letter, that I am strongly inclined to comply with your request, and happy shall I think myself if your honest endeavours are attended with the desired success. You need not give yourself the trouble of calling on me, lest it should interfere with your business. I will either call on you to-morrow, or send a friend to inquire into the particulars. In the mean time, it gives me the greatest pleasure to hear that you have not been wanting in filial duty to an aged parent; and while you continue to act consistently with the principles, and regulate your conduct by the practice of virtue, you will have great reason to expect the Divine blessing on whatever you undertake. Trade is of a very precarious nature, and if not attended to with assiduity and regularity, generally involves those engaged in the greatest difficulty, if not ruin. Let me beg, therefore, that when you become a master, you will avoid mixing in company, with those who spend their time and substance in the fashionable follies of the present age. Such practices are inconsistent with the business of a tradesman; and I am afraid that it is greatly owing to such, that we see the gazette so often filled with the names of bankrupts, who, if they had attended with assiduity to the duties of that station in which Providence had placed them, might have been a comfort to their families, and an honour to their different professions. But although I have no fears concerning your integrity, yet the best of men cannot be too often reminded of their duty.

I am, sir, your sincere well-wisher.

LETTER LVI.

From the servant of a wholesale dealer, to his master in London, giving an account of his customers in the country.

Sir,

I HAVE visited the several towns between this and London, where any of your customers reside, and although they complain much of the decay of trade, yet their payments and orders have been as well as could reasonably be expected; and indeed I think trade is beginning to revive. I have the pleasure to inform you, that in the

places where I have been, there is not any appearance of failing; and the people have been so well pleased with your goods and fair dealing, that I have obtained many new orders. I have likewise received a dividend of twelve shillings in the pound of the effects of Mr. Cambric, the linen-draper, at Derby, who failed last year, and there is still something remaining, so that upon the whole your loss will not be so great as was at first expected. I have finished your business in this town, and set off to-morrow for Liverpool, where I shall expect to hear from you, if you have any thing particular to transact before I return, and am, sir, with duty and respect,

Your obedient and faithful servant.

LETTER LVII.

Mr. Trueman,

I RECEIVED yours dated the 2d instant at Manchester, and am extremely glad to hear of your success. Indeed it has, as you observed, been greater than I expected. I am much pleased with your honest fidelity, in transacting my business with so much care and industry: and as you are now at Liverpool, I shall take this opportunity of intrusting you with an affair of importance. There is daily expected at that port, the ship Nightingale, Captain Roberts, laden with sugar and indigo from Jamaica: and as I am informed the proprietors are desirous of disposing of the whole cargo by private contract, when you have examined the goods, I leave it to your own discretion to purchase the whole, as I think it must be an excellent good bargain. If you have not money sufficient, give them an order on me for the remainder, payable at sight. I leave the whole to yourself, and shall expect to hear from you soon.

Yours, &c.

LETTER LVIII.

From a merchant's clerk in London, to his master in the Country.

Sir,

OUR not hearing from you these three weeks has made us very uneasy, but still we hope you are well. The business

has been carried on in the same manner in which you left it: but yesterday an order came from New York for goods to the amount of five thousand pounds and upwards. You know the American credit, and therefore I would not do any thing till I heard from yourself. If you please to write by next post I shall abide by your directions, and every thing shall be conducted by your order. We would not wish you to return before your health is fully re-established, although we long to see you every day. All the family are well, and am,

Your obedient faithful servant.

LETTER LIX.

The merchant's answer.

Mr. Thompson,

YOURS I received this day, and am pleased to hear that my business succeeds so well. I always confided in your fidelity, and am glad to find that I have not been deceived. I am much better in my health than when I left London, although it is not perfectly re-established, but I hope it will be so in a short time. Concerning the American order, I am extremely glad to hear of it, not only on my account, but also of trade in general. Their credit to be sure is long, but I would rather trust to our brethren in that part of the world, two years, than those, who are our natural enemies, one month. You may give orders for the different goods wanting, to be got ready as soon as possible, and before they are completed I hope to be in town. I am much pleased to hear that all my servants are concerned for my welfare, as it will at all times give me the greatest happiness to make their different situations as comfortable as is consistent with a state of servitude.

I am, your affectionate master.

LETTER LX.

Recommending a man-servant.

Sir,

THE bearer has served me with integrity and fidelity these three years, but having a desire to settle in Lon-

don, he left my house about a week ago, and by a letter received from him this day, I find you are willing to employ him on my recommendation, and it is with the greatest pleasure that I comply with his request. His behaviour, while with me, was strictly honest, sober, and diligent, and I doubt not but it will be the same with you. I have sent this inclosed in one to himself, and if you employ him I hope he will give satisfaction.

I am, sir, your humble servant.

LETTER LXI.

The Answer.

Sir,

I RECEIVED your obliging letter in recommendation of the young man, and in consequence of that have taken him into my family. I doubt not, from what you say, of his giving satisfaction; and you may be assured of his being treated with humanity, and rewarded according to his merit.

I am, your humble servant.

LETTER LXII.

From a country shopkeeper, to his friend in London, desiring him to send him some goods.

Sir,

THAT friendship which we contracted in our youth is not yet, I hope, abated, although Providence has placed us many miles distant from each other. I have heard of your success in London, and it is with pleasure I can assure you that I am comfortably settled here. But you know that our returns are slow, and profits small, and therefore, however willing, I am not in circumstances sufficient to defray the expense of a journey to London, in order to purchase goods at the best hand; which has been attended with some loss, besides a considerable expense. Relying, therefore, on your former friendship, I have presumed to solicit your assistance, to purchase, from time to time, what goods I may happen to want from London, for which an order shall be remitted on delivery. At present I have only sent for a few articles, as you will see by the inclosed. I doubt not of your getting them as good and cheap as possible; and if

there is any thing I can do to serve you in this part of the country, you may depend on its being executed with the utmost fidelity and dispatch.

I am, sir, your sincere friend.

LETTER LXIII.

The answer.

Sir,

YOURS I received, and am extremely glad to hear of your being so comfortably settled. There is a pleasure in looking back to those youthful days we spent together in harmless amusement, and it gives me great pleasure to think that I have it in my power to be any way of service to my friend. The goods you ordered are sent in the Lichfield waggon, directed to you. They are good, and as cheap as any to be had in London, and I hope you will be a considerable gainer. With respect to your kind proffer of service, I heartily thank you, and shall, as occasion requires, trouble you with something of that nature. In the mean time be sure to command me in every thing wherein I can serve you, as it will give the greatest pleasure to your sincere friend.

LETTER LXIV.

From a country shopkeeper, to a dealer in London, complaining of the badness of his goods.

Sir,

WHEN I first began to correspond with you, it was my fixed resolution to act with integrity and honour, expecting the same in return. I must, indeed, confess, that the goods you sent me for some time were as good as any I could purchase from another, and so far I had not any reason to complain. But now the case is quite different: the two last parcels you sent me are so bad that I dare not offer them to my customers. From what, sir, does this proceed? have I ever been deficient in my payments? no, you dare not accuse me with any thing of that nature. However, I am obliged to tell you, that unless you send me others in their room, I must either withdraw my correspondence, or shut up my shop. You may choose which you please, and let me beg to have your answer by return of post, as I am

in immediate want of those goods, and in danger of losing my customers by a delay.

In so doing you will oblige, &c.

LETTER LXV.

The answer.

Sir,

I RECEIVED yours, and am extremely sorry to hear the goods sent you were so bad. I know I had some such in my warehouse, but was determined to sell them at a low rate, without ever thinking of their being sent to any of my customers, particularly so valuable a correspondent as yourself. By some mistake my servants have inadvertently sent them, for which I am extremely sorry; but, in order to make you amends, I send by this day's waggon those which I had originally intended for you, at my own expense. I hope you will excuse this, and be assured you shall never be served in such a manner for the future.

I am, sir, your humble servant.

LETTER LXVI.

From a tradesman in distressed circumstances, desiring a letter of licence.

Sir,

IT is now above ten years since I first had dealings with you, and during that time you well know that my payments were regular, but at present, am sorry that my affairs are so perplexed, that it is not in my power to comply with the just demands of my creditors, nor even to pay them any thing until my affairs are settled: for that reason, sir, I have sent to you, desiring a letter of licence for only twelve months, in which time I hope to be able to settle my affairs to their satisfaction; but if they will not comply with this, I am utterly ruined. Your answer is impatiently expected by Your obedient humble servant.

LETTER LXVII.

The answer.

Sir,

YOURS I received, and am extremely sorry to hear that your circumstances are so distressed. In order to comply with your request, I called a meeting of the creditors, and I doubt not but they will agree to a proposal so fair and reasonable, of which I shall give you notice.

I am, sir, your real friend.

PART III.

ON LOVE, COURTSHIP, AND *MARRIAGE.*

LETTER LXVIII.

Madam,

I HAVE three times attempted to give you a verbal relation of the contents of this letter; but my heart as often failed. I know not in what light it may be considered, only if I can form any notion of my own heart, from the impression made on it by your many amiable accomplishments, my happiness in this world will, in a great measure, depend on your answer. I am not precipitate, madam, nor would I desire your hand, if your heart did not accompany it. My circumstances are independent, and my character hitherto unblemished, of which you shall have the most undoubted proof. You have already seen some of my relations at your aunt's, in Bond-street, particularly my mother, with whom I now live. Your aunt will inform you concerning our family, and if it is to your satisfaction, I shall not only consider myself as extremely happy, but shall also make it the principal study of my future life to spend my days in the company of her whom I do prefer to all others in the world. I shall wait for your answer with the utmost impatience, and am,

Madam, your real admirer.

LETTER LXIX.

The lady's answer.

Sir,

I RECEIVED your letter last night, and as it was on a subject I had not yet any thoughts of, you will not wonder when I tell you I was a good deal surprised. Although I have seen you at different times, yet I had not the most

distant thoughts of your making proposals of such a nature. Those of your sex have often asserted that we are fond of flattery, and mightily pleased to be praised: I shall therefore suppose it true, and excuse you for those fulsome encomiums bestowed upon me in your letter; but am afraid, was I to comply with your proposals, you would soon be convinced that the charms you mention, and seem to value so much, are merely exterior appearances, which, like the summer's flower, will very soon fade, and all those mighty professions of love will end at last either in indifference, or, which is worse, disgust. You desire me to inquire of my aunt concerning your character and family. You must excuse me when I tell you, that I am obliged to decline making any such inquiry. However, as your behaviour, when in my company, was always agreeable, I shall treat you with as much respect as is consistent with common decorum. My worthy guardian, Mr. Melvil, is now at his seat in Devonshire, and his conduct to me has been so much like that of a parent, that I don't choose to take one step in an affair of such importance without both his consent and approbation. There is an appearance of sincerity runs through your letter: but there is one particular to which I have a very strong objection; that is this: you say that you live along with your mother, yet you don't say you have either communicated your sentiments to her, or your other relations. I must freely and honestly tell you, that as I would not disoblige my own relations, so neither would I, on any consideration, admit of any addresses contrary to the inclination of yours. If you can clear up this to my satisfaction, I shall send you a more explicit answer, and am, sir,

Your most obedient humble servant.

LETTER LXX.

The gentleman's answer to the above.

Dear Madam,

I RETURN you a thousand thanks for your letter, and it is with the greatest pleasure that I can clear up to your satisfaction that matter you doubted of. Before I wrote to you, I communicated the affair to my two cousins; but had not courage sufficient to mention it to my mother: however, that is now over, and nothing, she says, would give her greater pleasure, than to see me married to a young lady of

your amiable character: nay, so far is she from having any objections, that she would have waited on you as the bearer of this, had I not persuaded her against it, as she has been these three days afflicted with a severe cold, and I was afraid, that if she had ventured abroad so soon, it might be attended with dangerous consequences. But, to convince you of my sincerity, she has sent the inclosed, written with her own hand, and whatever may be the contents, I solemnly assure you that I am totally ignorant, except that she told me it was in approbation of my suit. If you will give me leave to wait on you, I shall then be able to explain things more particularly. I am, dear madam, your real lover.

LETTER LXXI.

From the young gentleman's mother to the young lady.

Dear Miss,

IF you find any thing in these lines improperly written, you will candidly excuse it, as coming from the hands of a parent, in behalf of an only, beloved, and dutiful son.

My dear Charles has told me, that you have made such an impression on him, that he knows not how to be happy in any one else; and it gives me great happiness to find that he has placed his affections on so worthy an object. Indeed it has been my principal study to instruct him in the principles of our holy religion; well knowing, that those who do not fear God, will never pay any regard to domestic duties. His dear father died when his son was only ten months old, and being deprived of all the parent, all my consolation was that I had his image left in the son. I nursed him with all the tenderness possible, and even taught him to read and write. When he was of proper age I sent him to a boarding-school, and afterwards to the university. Whilst he was prosecuting his studies, I was constantly employed in recommending him to the care of that God whose eyes behold all his creatures, and will reward and punish according to their merit. Ever since his return from Oxford, he has resided constantly with me, and his conduct to every one with whom he has had any connexions, hath been equal to my utmost wishes. At present, my dear miss, I am in a very sickly condition, and although I have concealed it from him, yet, in all human probability, my time in this world will not be long.

Excuse the indulgent partiality of a mother, when I tell you, that it is my real opinion, you can never place your affection on a more worthy young man than my son. He is endowed with more real worth than thousands of others whom I have known; and I have been told of instances of his benevolence, which he has industriously concealed. I have only to add further, that the only worldly consideration now upon my mind is to see him happily married, and then my whole attention shall be fixed on that place where I hope to enjoy eternal felicity.

I am, dear miss, your sincere well-wisher.

LETTER LXXII.

The young lady's answer.

Madam,

I WILL excuse the fondness of a tender mother for her only child. Before I received yours I had heard an account of your unaffected piety, and the many accomplishments of your son; so that I was no ways surprised at what you say concerning him. I do assure you, madam, that I would prefer an alliance with you before even nobility itself, and I think it must be my own fault if ever I repent calling you mother. I was going to say that you had known but few pleasures in this life, to be deprived of your husband so soon, and the rest of your life spent under so many infirmities. But your letter convinces me, that you have felt more real pleasure in the practice of virtue and resignation to the Divine will, than ever can be had in any, nay, even the greatest temporal enjoyments. I have sent inclosed a few lines to your son, to which I refer you for a more explicit answer, and am,

Madam, your sincere well-wisher.

LETTER LXXIII.

The young lady's answer to her lover.

Sir,

I RECEIVED yours, together with one inclosed from your mother, and congratulate you on the happiness you have had in being brought up under so pious, so indulgent

a parent. I hope that her conduct will be a pattern for you to copy after, in the whole of your future life; it is virtue alone, sir, which can make you happy. With respect to myself, I freely acknowledge that I have not at present any reason to reject your offer, although I cannot give you a positive answer until I have first consulted with my guardian. Monday next I set out for his seat in Devonshire, from whence you may be sure of hearing from me as soon as possible, and am, Your sincere well-wisher.

LETTER LXXIV.

From the same.

Sir,

IN my last I told you, that you should hear from me as soon as possible, and therefore I now sit down to fulfil my promise. I communicated your proposal to Mr. Melvill, who, after he had written to his correspondent in London, told me as follows:

Miss, I have inquired concerning the young gentleman; and the information I have received is such, that I not only approve of your choice, but must also confess, that if I did not do every thing in my power to forward your union, I should be acting contrary to the request of your father when he lay on his death-bed. You may, said he, communicate this to your lover as soon as you please, and may every happiness attend you both in time and in eternity.

And now, sir, have not I told you enough? some might think too much: but I am determined to begin with as much sincerity as I could wish to practise if standing in the presence of my Maker. To expect the same from you is reasonable; I look for it, and shall be very unhappy if disappointed. But I will hope the best, and doubt not but the religious education bestowed on you by your worthy mother, will operate on the whole of your future conduct in life. You may, therefore, lay aside the tedious formality of courtship, and write to me as one with whom you intend to spend your time in this world.

Ever since my arrival here, my time has been spent in visiting, solus, the woods, the fields, and cottages, meditating on the unbounded goodness of the Almighty Creator. How infinite is his wisdom, how unbounded his liberality! every thing in nature conspires to exalt his praise, and acknow-

ledge with gratitude their dependence on him. But I will not tire you with such dull descriptions of real beauties: Present my sincere respects to your worthy mother. I hope she gets the better of her disorder, and be assured that I am, Yours and hers with the greatest affection.

LETTER LXXV.

The young gentleman's answer.

My dear angel,

IS there any medium between pleasure and pain? can mourning and mirth be reconciled? will my dear charmer believe that whilst I was reading her letter with the greatest pleasure, I was shedding tears for an affectionate parent? thus Divine Providence thinks proper to mix some gall with our portion in life. It is impossible for me to describe the variety of passions now struggling in my breast. Ten thousand blessings to my charmer on the one hand, and as many tears to a beloved parent on the other. I conceived a notion of two impossibilities: one of which I am obliged to struggle with, the other, thanks to you, is over. I thought I could not live without my dear and honoured mother, nor enjoy one moment's comfort unless I could call you mine! but I am now obliged to submit to the one, whilst I have the pleasing prospect of being in possession of the other. Will my dear sympathize with me, or will she bear with human passions? and although all my hopes of temporal happiness is centered in you, yet I doubt not but you will excuse my shedding a tear over the remains of a dear parent, which I am now going to commit to the tomb. My dear creature, were it possible for me to describe the many virtues of that worthy woman, who is now no more, you would draw a veil over the partiality of filial duty. Her last words were these: "My dear child, I am now going to pay that debt imposed "on the whole human race, in consequence of our first pa- "rents' disobedience. You know what instructions I have "given you from time to time; and let me beg of you to "adhere to them so far as they are consistent with the will "of God, revealed in his word. May you be happy in "the possession of that young lady on whom you have pla- "ced your affections; but may both you and she remember

"that real happiness is not to be found in this world; and "you must consider your life in this world as merely a state "of probation. To the Almighty God I recommend you."

She was going on, when the thread of life was broken, and she ceased to be any more. Such was the last end of my dear mother, whose remains are to be interred this evening, and as soon as I can settle every thing with her executors, I will (as it were) fly to meet you. God grant that our happiness in this life may be conducive towards promoting our everlasting felicity hereafter. I am, as before,

Yours while life remains.

LETTER LXXVI.

From the lady after marriage, to her cousin, unmarried.

Dear Cousin,

I HAVE now changed my name, and instead of liberty, must subscribe wife. What an awkward expression, say some! how pleasing, say others! but let that be as it may, I have been married to my dear Charles these three months, and I can freely acknowledge that I never knew happiness till now. To have a real friend to whom I can communicate my secrets, and who, on all occasions, is ready to sympathize with me, is what I never before experienced. All these benefits, my dear cousin, I have met with in my beloved husband. His principal care seems to be to do every thing possible to please me; and is there not something called duty incumbent on me? perhaps you may laugh at the word duty, and say that it imports something like slavery; but nothing is more false; for even the life of a servant is as pleasant as any other, when he obeys from motives of love instead of fear. For my own part, my dear, I cannot say that I am unwilling to be obedient, and yet I am not commanded to be so by my husband. You have often spoken contemptuously of the marriage state, and I believe your reasons were, that most of those whom you knew were unhappy; but that is an erroneous way of judging. It was designed by the Almighty, that men and women should live together in a state of society; that they should become mutual helps to each other: and if they are blessed with children, to assist each other in giving them a virtuous education. Let me therefore beg that my dear cousin

will no longer despise that state for which she was designed, and which is calculated to make her happy. But then, my dear, there are two sorts of men you must studiously avoid. I mean *misers* and *rakes*. The first will take every opportunity of abridging your necessary expenses, and the second will leave you nothing for a subsistence. The first, by his penuriousness, will cause you to suffer from imaginary wants: the second, by his prodigality, will make you a real beggar. But your own good sense will point out the propriety of what I have mentioned. Let me beg that you will come and spend a few weeks with us; and if you have any taste for rural and domestic life, I doubt not but you will be pleased.

I am, your affectionate cousin.

LETTER LXXVII.

From a young merchant in London, to a widow lady in the country.

Madam,

EVER since I saw you at the Wells, when I was on a journey to Bristol, my mind has been continually ruminating on your many accomplishments. And although it is possible this may be rejected, yet I can no longer conceal a passion which has preyed on my spirits these six weeks. I have been settled in business about three years; my success has been equal to my expectations, and is likewise increasing. My family is respectable, though not rich; and as to the disparity of our ages, a few years will not make any difference, where the affections are placed on so worthy an object. I can only say, madam, that I prefer you to all the young ladies I have seen; and if business continues to increase, I shall be greatly in want of one of your prudence to manage my domestic affairs. Be assured, madam, that whatever time I can spare from the necessary duties of my profession, shall be devoted to your company, and every endeavour used to make your life more agreeable and happy. As you have relations in London, they will give you every necessary information concerning my character and circumstances; although I have not the pleasure of being known to them. If you will favour me with an answer to this, it will be ever esteemed as a particular favour, and acknowledged with the sincerest respect by your real admirer.

LETTER LXXVIII.

The lady's letter to her brother, an attorney in the Temple, concerning the above.

Dear Brother,

YOU know that in all affairs of importance I have constantly acted by your advice, as I am still determined to do; and therefore have sent you inclosed the copy of a letter which I received by the post, from a young gentleman in London, whom I have seen at the Wells. His behaviour here was polite without affectation, and an air of sincerity appeared in all he said. With respect to the subject he writes of, I will give you my own thoughts, and delay sending an answer until I have had your opinion.

I am at least a dozen years older than him, and possibly love, contracted where there is such difference in the ages of the parties, may terminate in want of respect on one side, and jealousy on the other. At present I am so pestered with rakes and coxcombs, that I would almost willingly give my hand to the first worthy person that offers. Indeed I have another reason for entering into the marriage state, and that is, I would choose, as I advance in years, to have a friend to whom I might at all times be able to open my mind with freedom, and who would treat me with that tenderness which my sex entitles me to. I have been a widow six years, and whatever others may say, I have found it attended with many inconveniences, and far from that pleasing life many are ready to imagine. But after all, I will be directed by you, as my only real friend to whom I can apply: if you think proper you may inquire, and when I hear from you I will send him an answer.

I am your affectionate sister.

LETTER LXXIX.

The brother's answer.

Dear Sister,

I AM glad to hear of your prudence in not being over hasty in an affair of so great importance, and upon which your happiness or misery in this world will inevitably depend. Your reasons against remaining any longer in a state of widowhood are what I much approve of, and it will give

me great pleasure to promote your interest and happiness as far as I am able. I have inquired concerning Mr. Moreton, and every one gives him an excellent character. I have likewise conversed with him, and find he is a very sensible young man. As to your objection concerning disparity of age, I do not think it has any great weight; and upon the whole I have but one reason against your union, and that is, that there is nothing more precarious than commerce, and the merchant who to-day has unlimited credit, may be to-morrow in the gazette. I do not urge this in order to prevent your happiness: but only that whilst you are free, you may take such measures as to secure a sufficiency against the worst. I would by no means dissuade you from complying with his request, as he seems every way worthy of your choice, and I really think it may be for your mutual happiness. These (dear sister) are my sentiments concerning this affair; but remember I leave it entirely to yourself, not doubting but you will proceed with the same prudence you have begun.

I am your affectionate brother.

P. S. I would advise you to write to the young gentleman as soon as possible.

LETTER LXXX.

From the lady to Mr. Mereton.

Sir,

I RECEIVED your letter, and my reason for delaying an answer was, that I wanted first to consult my brother, whose opinion I had by the post yesterday. I freely acknowledge that you are far from being disagreeable, and the advantage on your part with respect to accomplishments are, I think, superior to those on mine. But these are but small matters when compared with what is absolutely necessary to make the marriage state happy—I mean an union of minds. Neither of us have had many opportunities of conversing together, and when we had, you did not mention any thing of this. I have no objection against marrying, were I assured of being no worse than at present; but there are such a variety of unforeseen accidents daily happening in the world, and all conspiring together to promote dissensions in families, that we can never be too careful how

to fix our choice. I shall not, sir, from what I have seen of your behaviour, and heard of your character, have any objection against your request: but I confess I am afraid you have been rather too precipitate in your choice, and although my person may have engaged your attention, yet I am afraid all those charms you so much extol, are not sufficient to keep you loyal to the marriage vow. But I will hope the best, and believe you as virtuous as you are represented; nor give my hand to any other but you. In the mean time I shall be glad to hear that you continue your visits to my brother; you will find him one of the most worthy persons you ever conversed with, and much esteemed for his knowledge in the law. I have now given you leave to write as often as you please, as I hope all your letters will be agreeable: and as for the time fixed for any thing else, I shall leave it entirely to be settled by yourself and my brother, and am, dear sir,

Yours sincerely.

LETTER LXXXI.

From a young gentleman, in expectation of an estate from his penurious uncle, to a young lady of small fortune, desiring her to elope with him to Scotland.

My dear Maria,

MY uncle's laying his injunctions upon me to see you no more, has only served to add fuel to my passion. I cannot live without you; and if you persist in refusing to comply, I am miserable for ever. I pay no regard to his threatening, when put in competition with the love I have for you. Don't be afraid of poverty; if he should continue inexorable, I have still education sufficient to procure a genteel employment in one of the public offices, where I may rise to preferment. Therefore, if ever you love me, let me beg that you will not make me any longer unhappy. Let me entreat you, by all that's dear, that you will comply with my request, and meet me at six on Sunday evening, at the back door of the garden, where a chaise and four will be ready. I will fly on the wings of love to meet my charmer, and be happy in her embraces for ever.

I am your dear lover.

LETTER LXXXII.

The lady's prudent answer.

Sir,

THOUGH thoroughly conscious in this act I make a breach of those laws said to be laid down for lovers, especially such of our sex as would rather be celebrated for a romantic turn of mind, than for what is far more preferable, a prudent decorum, yet I cannot be persuaded there may occur such a crisis, as may make it consistent with the strictest rules of honour and justice; which at least ought to be put in the balance, if not outweigh whatever custom you have prescribed. That such a crisis now exists, your letter and former concurring testimonies make manifest. For I have too high an opinion of your integrity to doubt their truth; and believe me, when I assure you most solemnly, I place their validity to that account, and not in a mistaken notion or consciousness of my own merit. No, sir, 'tis from a too sensible conviction of your own injurious error of your passion, I have been induced to commit this violence to my sex—I had almost made my sentiments conjure you to desist, ere it be too late, in the pursuit of a passion, that cannot but bring with it a train of inevitable miseries, since it must be attended with the violation of your duty to that relation to whom you are bound to pay implicit obedience, by the laws of nature, gratitude, and heaven. I will not offend your delicacy, in urging those of interest and dependency, though each consideration ought to have its prevalence, against making a sacrifice of it to an impetuous passion for one, whose single desert is, that she dreads your indigence more that she regrets that of the

Unfortunate

LETTER LXXXIII.

From a young officer in the army, to a gentleman's daughter, with whom he is in love.

Dear Sophia,

WHEN our regiment received orders to march from Salisbury, I was almost in a state of distraction. To be forced to leave her who is already in possession of my heart, and separated to such a distance, had almost induced me to give up my commission; nor have I any resource

left but that of the pen. After a long and tedious march we arrived here, where we are to remain till next summer. But alas! how insignificant are all the allurements of the place, and the gaiety of fellow officers, when compared with the pleasing moments spent in your company. How long, my dear, must I be unhappy? will not your sympathizing nature pity my distracted mind? how lamenting the thought, that whilst I am writing this, some more fortunate lover may be making his addresses to my charmer, and even obtaining a place in her heart! but what am I saying? whither does my delirium drive me? no, my angel, I know the generosity of your nature. I dare not suspect your sincerity, and will still believe you mine. The principal gentlemen in Manchester invited the officers of our regiment to a ball, and all but myself considered the entertainment as a very great honour; each danced with his partner, as I was told. In order to avoid the company, without giving offence, I mounted guard for the day, and enjoyed myself, either thinking of you, or conversing with the soldiers.

According to my promise I have sent the inclosed to your father, and I doubt not of his being surprised, unless you have mentioned it to him. I am impatient for his answer, as well as yours. My uncle has promised to procure me preferment as soon as parliament meets. Adieu, my charmer; let me hear from you immediately.

I am yours for ever.

LETTER LXXXIV.

The officer's letter to the lady's father.

Honoured Sir,

YOUR generosity to me whilst our regiment lay at Salisbury, will ever lay me under the highest obligations; but at present I have something of a more important nature to communicate, upon which all my happiness or misery in this world depends, and your answer will either secure the one, or hasten the other.

The many amiable accomplishments of your beloved Sophia, stole insensibly on my heart; and I found myself passionately in love, before I was able to make declaration of my sentiments, nor did I do it until the day we were ordered to march. I hope you will forgive my not mentioning

it to you; I was really so much agitated as scarce to be able to attend my duty. I doubt not but one of your sensibility knows what it is to be in love. Your daughter, I freely acknowledge, is adorned with so many virtues, that she is entitled to the best husband in England; and although I dare not hope to merit that appellation, yet I will make it my constant duty to promote her happiness.

I have often told you that my parents died whilst I was young, and left me to the care of an uncle lately returned from the East Indies, where he had acquired a considerable fortune. My inclination led me to the army, and my uncle procured me a commission. Ever since he has treated me as his own son, and being a bachelor has made a will in my favour. He is now a member of parliament for T—, and has given me leave to choose a wife for myself, without any other qualification besides virtue. I have written to him concerning your daughter, and his answer is, that he shall consider me as extremely happy in being connected with so worthy a family as yours. I hope you will not have any objection against my being in the army. It was originally my own choice, and I doubt not of rising in time to the command of a regiment. There is a sort of reverential fear upon my mind, whilst I am writing to so worthy a person as the father of my beloved Sophia. Dear sir, excuse my youth, and the violence of my passions. Let me beg your answer, and O, let it contain your approbation.

I am, honoured sir,

Yours, with the greatest respect.

LETTER LXXXV.

The young lady's letter to her lover.

Dear Billy,

NOT more welcome is the appearance of an inn to a weary traveller, than your kind letter was to me. But how is it possible that you should harbour the least suspicion of my infidelity? does my Billy imagine that I would suffer the addresses of any fop or coxcomb, after I was bound in the most solemn manner, I mean by promise; and be assured, I pay the same regard to my word as my oath. If there is ever an obstruction to our love, it must arise from yourself. My affections are too permanently fixed ever to be removed from the beloved object; and my hap-

piness or misery will be in proportion to your conduct. The inclosed from my father will, I hope, be agreeable; I have not seen it, and therefore can only judge of its contents by the conversation last night at supper. When your letter was delivered, my honoured father was extremely ill of a cold, so that I did not deliver it to him till the next morning at breakfast. He retired to his closet to read it, and at dinner told me he would deliver to me an answer in the evening. Accordingly after supper, and the servants being retired, the best of parents spake as follows:

"My dear child, from the principles of that education which you have received, I doubt not but you must be convinced that it is my duty to promote your interest as far as I am able, and how far my conduct as a father has been consistent with that rule, I appeal to yourself; your own conscience will witness, whether I have not at all times studied to promote your interest, and it is with pleasure that I now say, that your filial duty was equal to my highest wishes.—With respect to the subject of the letter you gave me this morning, I can only say, that I have no objection to your complying with the young gentleman's request, as I think it may be for your mutual happiness. Indeed I had some suspicion of it before he left this place: but being well convinced of his merit, I was almost assured that no step of that nature would be taken without my consent. That consent you now have, and even my approbation. May you both be as happy as I wish; I desire no more." Here the good man stopped, tears hindered him from proceeding, and me from making a reply. A scene of tenderness ensued, which you may feel, although I cannot describe it. His own letter will convince you, and may make what use of it you please.

I cannot conclude without mentioning your conduct at the Manchester ball. Was there none among so many beauties able to attract my Billy's notice? and will he at all times prefer my company to that of the gay and beautiful? I will hope so, and happy shall I be if not disappointed. In hopes of hearing from you soon, I shall subscribe myself

Yours for ever.

LETTER LXXXVI.

The father's answer to the young gentleman.

My dear young friend,

EVER since I first had the pleasure of your conversation, I considered you as a young gentleman of real merit, who would not be guilty of an ungenerous action; and to that was owing not only the respect I always treated you with, but also the common indulgence to converse freely with my daughter. I can freely excuse your not communicating your sentiments to me before you left this place. Your ardour was somewhat precipitate, and, as you well observe, I know what it is to be in love. The account of your uncle and family I know to be true, for I met with that worthy person who is your benefactor a few days ago at the Red Lion in this city, and he confirms the truth of all you have written. My dear sir, if ever you live to be a father, you will know what I feel on the present occasion: a willingness to give her to you, from a firm persuasion of your merit; and anxiety for her preservation, from a conviction in my own mind, that there is nothing permanent in this world. However, sir, you have my free consent to marry my child, and may the Divine Providence be your guide in the whole of your progress through this life! my ill state of health serves as a monitor to inform you, that my time in this world will be but short; and there is nothing would give me greater pleasure than to see my dear Sophia happily settled, before I retire to the land of forgetfulness, *where the wicked cease from troubling, and where the weary are at rest.* How great, sir, is the charge which I commit to your care; the image of a beloved wife long since dead, and the hope of my declining years! her education has been consistent with her rank in life, and her conduct truly virtuous. I have not the least doubt of her conjugal duty, and your felicity in acting conformable to the character of a husband. Upon that supposition I leave her entirely to you; and as soon as you can obtain leave from the colonel, I shall expect to see you at this place, to receive from my hands all that is dear to me in the world. Your uncle has likewise promised to be here, so that all things are according to your professed wishes.

I am, sir, yours sincerely,

LETTER LXXXVII.

From a young man just out of his apprenticeship, to his sweetheart, a servant in the neighbourhood.

Dear Sally,

I HAVE been long in love with you, but was afraid to tell you. When I go with you to Bagnigge, or Sadler's Wells, I am almost like a fool, and altogether unfit for company. I think of you all day, and at night I dream of my dear Sally. I am well settled in work, and my wages are eighteen shillings every week. You and I can live on that, and I shall bring it home untouched on Saturday evening. I will not go to any alehouse, but as soon as my work is done, return home to my dearly beloved Sally. I hope, my dear, you will not be angry, for I am really in love. I cannot be happy unless you are mine. I was afraid to mention this to you, but if you will leave me an answer at my lodgings, I will meet you next Sunday, after dinner, at the Shepherd and Shepherdess, when we will take a walk to Hornsey-house and drink tea. How happy shall I be to hear from my charmer; but a thousand times more to think she will be mine. I am, my dear, your real lover.

LETTER LXXXVIII.

The answer.

Dear Jack,

I RECEIVED your very kind letter, but I don't know what to say in answer. Although I would be glad to marry, yet you men are so deceiving, that there is no such thing as trusting you. There is Tom Timber, the carpenter, and Jack Hammer, the smith, who have not been married above six months, and every night come home drunk, and beat their wives. What a miserable life is that, Jack, and how do I know but you may be as bad to me! how do I know but you, like them, may get drunk every night, and beat me black and blue before morning? I do assure you, Jack, if I thought that would be the case, I would scrub floors and scour saucepans as long as I live. But possibly you may not be so bad, for there is Will Copper, the brazier, and Jack Trotter, the ass-man, who are both very happy with their wives; they are both home-bringing husbands, and have every day a hot joint of meat, and a pot

of beer. I know not yet what I should do; but as I like a walk to Hornsey, I will meet you at the Shepherd and Shepherdess on Sunday after dinner, and then we will talk more of the matter.

I am, dear Jack,
Your most humble servant.

LETTER LXXXIX.

The six following are genuine, and passed between a gentleman and a lady some time ago, but were never before published.

From the gentleman.

Madam,

IT was a question among the stoics, whether the whole of human life afforded most pleasure or pain? for my own part, I have always wished to consider things in the fairest light, but I often find my resolution weakened; and when I think to act the philosopher, I feel myself nothing but a man. When my late wife died about two years ago, I proposed making the tour of England, that, by mixing with strangers, my thoughts might be led from fruitless reflections on the loss I had sustained; a loss which none but myself know. It is true, it has been so far successful, that it has taught me two things; first, resignation to the will of Heaven: and, secondly, that I am still unhappy in the want of a female partner. The agreeable company at the house of your worthy brother obliged me to spend more time at York than I at first intended; nor did I know until I had proceeded some miles, that I should be obliged once more to return. In short, madam, I am a second time in love; and although you may be disposed to laugh, yet I assure you that I am in real earnest, your own dear self is the object. But perhaps you will ask, How happens all this? I answer, that I cannot tell how it happens. But I am really fond of domestic life, and am once more resolved to alter my condition. I cannot flatter, and I think both you and I have lived long enough to judge for ourselves. There was something pleased me much in the prudent manner you conduct the affairs of your brother's house; but as he is on the point of being married, that employment will cease when the other event takes place. I did not hear that you was engaged by promise to any other; and as you have heard some-

thing concerning my family, character, and circumstances, you are more able to judge, whether my present proposals are for your interest. In case you have any objections to my having children, I can only say, that they will be easily answered: I have told you before, that I have only two young daughters now at a boarding-school, and I have settled each of their marriage portions, and the remainder is entirely for myself; and without being any real prejudice to my children, is more than sufficient for us both. As to the common objection against being a step-mother, I think it may be easily answered, when I tell you that my children will treat you with all manner of respect. I do not imagine you can esteem me the worse for loving my children; I have too good an opinion of you to think so; and as for the odious appellation usually thrown out against step-mothers, they can only be considered by a lady of your sensibility, as the effect of prejudice, operating upon vulgar minds, occasioned by the conduct of some inhuman wretches who are a disgrace to society, and who would have acted in the same manner had they been placed in another station in life. Your own good sense will point out the propriety of what I say. From what I have written you will be able to judge, whether or not the proposals I have now made are apparently for your real advantage. All that I desire is to live in amity and friendship with the woman on whom I have placed my affections, as long as I am in the world. Every thing in my power shall be exerted to make you as happy as possible, as I think, if I am not mistaken, every part of your conduct will entitle you to deserve it. I hope you will not defer sending me an answer, as I shall wait for it with the utmost impatience. I am, madam,

Yours sincerely and affectionately.

LETTER XC.

The lady's answer.

Sir,

I HAVE just received your letter, and for my own part must say, that you have acted the philosopher extremely well. I thought that love-letters had not usually been extracted from Seneca or Epictetus; but why do I wonder, when even a lady now alive went through the drudgery of

learning the Greek language, in order to acquire the honour of being the translator of the latter. However, she has got far enough, and I have not any intention of following her, but shall consider my lover's philosophical letter.

Whilst you remained at our house, I must acknowledge that your company was agreeable; and our assiduity to please arose from a consciousness of your merit as a gentleman, although at that time neither my brother nor myself had the most distant thoughts of ever hearing such a proposal as your letter contains. It is our common practice to entertain strangers in the same manner we did you, which is consistent with old English hospitality, and something like the conduct of the ancient Patriarchs.

The proposal which you have sent me is of too serious a nature to be treated lightly; it requires to be considered with the greatest attention; especially as a wrong step of that sort not only destroys all hopes of temporal happiness, but, what is infinitely worse, often endangers that which is eternal. I doubt not but you have seen many fatal instances of this melancholy truth, viz. That those who were bound by the most solemn engagements to go hand in hand, through affluence and poverty, have often prevented the one, and hastened those afflictions inseparably connected with the other. The consideration of those things presents us with a glaring proof of the corruption of human nature in general, and particularly its most desirable state, pretended conjugal felicity. The causes from which unhappiness arise in families are various; and although I never was a wife, yet I have seen many fatal instances of their pernicious effects. You yourself seem to be aware of this in the objections stated in your letter; and although I have convincing proofs that your circumstances are consistent with your representation of them, yet the second objection is not so easily answered, nor indeed have you done it to my satisfaction. Your answer to the common objections made against step-mothers, are altogether rational; they are what reason will at all times dictate, and prudence on every occasion require; but you will excuse me if I tell you sincerely, that even in the opinion of the thinking part of the world, the life of a step-mother is far more disagreeable than you endeavour to persuade me. All eyes are upon them, and even their virtues are often construed into faults. I acknowledge that it could

never enter into the mind of a rational creature (I mean one who is really so) that a woman should tyrannize over two or three orphans, for no other reason, save only that their mother was their father's former wife. This would prove her guilty of three of the most odious crimes, capable of being committed in the conjugal state. First, inhumanity to the deceased mother; secondly, cruelty to the surviving children; and lastly, a total disrespect for her husband; for what woman would esteem the man, or what regard could she think he would have for her children, if he did not treat, or cause to be treated, with tenderness, those who were born of a woman equally dear to him as herself. But you know, sir, that we live in the world, and few, I believe, would choose to have their lives rendered unhappy, if they could possibly avoid it. Your character, circumstances, and accomplishments might entitle you to a much better wife than me; but I confess the above reasons weigh strongly in my mind against such a connexion: and unless they were answered more to my satisfaction than what you have already done, I should choose still to remain as I am. In the mean time I shall be glad at all times to hear from you, and am

Your sincere well-wisher.

LETTER XCI.

The gentleman's reply.

Madam,

I HAVE always thought, that there are none more ready to condemn the conduct of others, than those who are most guilty themselves, and of this your letter is a convincing proof. Do not be surprised, for I am really in earnest. You have accused me of acting the philosopher, whilst you seem much better acquainted with those sages than myself. But pray, madam, is it any great fault to write a love-letter in a serious strain? or should every thing on that subject be only a jumble of incoherent nonsense? should the lover divest himself of the man; and because he prefers a woman to the rest of her sex, must he act the part of a fool to obtain her? I dare venture to say you will answer in the negative. Your letter contains so many prudential reasons for refusing my offers, that I should be stupid indeed if I did not consider them as the result of a well-informed judgment. All the objections I have against them, is that they appear too much grounded on popular censure. I believe you are well

acquainted with the world, and you know that the best actions have been misrepresented, and the most amiable characters traduced. Nor has this been confined to any one single station in life; it has diffused itself through them all; and although its baneful influence has often rendered innocence miserable, yet the prudent will despise it with that contempt it so justly merits. Virtue is its own reward; and happiness,

Deaf to folly's call,
Attends the music of the mind.

Whilst a woman of your great good sense has the answers of a good conscience in approbation of your conduct, how insignificant must the envious censure of malice appear, when compared with real peace of mind! Indeed, I think you have carried your objections against being a stepmother rather too far, and I think I shall not be guilty of blasphemy, when I call your refinement of sentiment, *false delicacy*. However, as I said before, I am really in earnest; and if I have not formed an erroneous judgment, you are the only person I have yet conversed with, since I became a widower, with whom I think I can live happy. And will you, madam, be so cruel as to remain obstinate in rejecting my suit? I do not think it is consistent with your good nature; and although I think it is beneath a generous mind to purchase a wife, yet I shall be willing to make your settlement equal to your wishes, besides a sufficiency for your children, if we should be blest with any. Your answer to this is impatiently expected by

Your real admirer.

LETTER XCII.

From the lady in answer.

Sir,

I PERUSED your letter, and begin to be afraid that I have tampered with you too long, to conceal the real sentiments of my mind from one so justly entitled to know them as you are. My objections, I assure you, sir, were not the effect of levity, but arose from the most mature deliberation; nor would I, on any account, impose on the man to whom I intended to give my hand, and consequently my heart. This would have been a crime, attended with more aggravating circumstances than any which you have mentioned,

and less entitled to an excuse. Hypocrisy is the same under whatever character it appears; and the person who is guilty of it in the smallest matters, will be equally so in the greatest. Your answer to my objections are altogether satisfactory; and I am now convinced that I may be your wife, and at the same time, at least a nominal mother to your children: I say nominal, for although I should on all occasions consider myself obliged to act with humanity to your children, as well as my own, yet I may still be named by the above appellation. However, as your person, company, and conversation were agreeable, and your character stands unimpeached, I am almost inclined to try that life to which I have been hitherto a stranger. It is, I assure you, with diffidence, and if attended with any unfavourable circumstances, may possibly be more my fault than yours. We cannot foresee future events, and are therefore obliged to leave them to the direction of an unerring Providence. I shall, therefore, not detain you any longer, but only to inform you, that my brother was married yesterday to Miss Bright; may every happiness attend them both in time and in eternity. You will receive a letter inclosed from him, and you may be assured that I have not now any objection against being connected with you for life. The time fixed for that period depends entirely on your own choice and appointment, and I think you cannot reasonably desire more. All that I expect, nay all that I desire, is only to be treated consistently with the professions you have already made. If so, I think I cannot fail of being as happy as is consistent with the state of affairs in this world, and I do not look for miracles. As you will doubtless be much hurried before we set out for London, one letter more will be sufficient until I see you; in the mean time (as the Jews say) may you rest content and happy.

I am, &c.

LETTER XCIII.

The brother's letter.

Sir,

I KNOW not of any gentleman who ever yet honoured me with their company, for whom I have a greater regard than yourself; and the agreeable hours we have spent toge-

ther cannot be equalled unless they are repeated. When I read your first letter to my sister, I considered your proposal of marriage as the highest honour that possibly could be conferred on our family: and yet, without partiality, I firmly believe that the woman to whom you have paid your addresses, has merit equal to any in the world. She returned from the boarding-school about ten years ago, during which time she has superintended the affairs of my family, and conducted them with such prudence, as is seldom met with in one of her years. Many offers have been made to her by fox-hunters in our neighbourhood, but their characters were so totally opposite to her sentiments, that she rejected them with the utmost disdain, although apparently beneficial. My sister, sir, has much more refined notions, than to pay any more regard to affluence than what would procure her an independent subsistence; and too great a regard to her conscience, than to sacrifice her peace of mind to enjoy the greatest earthly grandeur. To use her own words, she considers riches as laying her under an additional obligation to act for the good of her fellow-creatures, as a faithful steward of that Almighty Being, who has declared that he will exact a strict account from his creatures, in what manner they have used those gifts, which his unbounded liberality has bestowed. Her leisure hours have been spent in reading; and when I have met with her in the garden, or in the fields, she has constantly in her hand either Milton, Thomson, or Young, but most frequently her Bible. It may possibly occur to your thoughts, that what I have said in commendation of a beloved sister, arises from a fraternal affection: but I do assure you, sir, that I could not help repeating her many accomplishments, were you an utter stranger, and even a married man. A person destitute of virtue and sensibility might remain ignorant for ever of my sister's merits; but by one of your worth, I doubt not but they will be estimated according to their real value. Light and darkness cannot dwell together; nor can those of opposite tempers ever be happy; but where there is an intellectual, as well as a corporeal union, nothing in this life can interfere with the rational enjoyments. But I had almost forgot that I am writing to one who is well acquainted with these things; nor should I have enlarged so much, had I not regarded your friendship and interest on the one hand, and my sister's happiness on the other. Yet

not to detain you longer, my consent for a happy union is not only at your service, but, as I said before, I shall consider it as a very happy event; and I have not the least doubt of your ever repenting of your choice. I have heard that your secular affairs call for your attendance in London; when those are settled, I shall be glad to hear from you, and likewise of my sister and you being happily joined in marriage. In the mean time she is at my house, where you may freely correspond, and I am

Your well-wisher.

LETTER XCIV.

From the gentleman after his arrival in London, to the lady in the country.

My Dear,

FOR so I must now call you: I arrived here last night and embrace this first opportunity of writing.

What a busy place is London! what a variety of strange faces, and continual hurry of business; the citizens acquiring fortunes by trade, whilst the nobility and gentry are squandering away those estates left them by their ancestors! but such has always been the conduct of mankind in trading nations. One sows, another reaps, whilst a third enjoys the fruits of their labour. For my own part, I am neither fond of gaiety nor solitude. In all things there is a medium which ought to be preferred to extremes. A sudden elevation to affluence or grandeur, and a sudden fall from either, are equally dangerous; the one too often plunges the person into all sorts of immorality, whilst the effects of the other is most commonly despair. I would choose to spend three months every year in London, and the remainder in the country. This, in my opinion, is a more rational scheme than the present mode of continually hurrying from place to place, without ever relishing the pleasures of any. But I had almost forgot to whom I am writing. As soon as I have settled my affairs here, which will take up about three weeks, I intend going to Windsor to visit my daughters at the boarding-school; and from thence hasten to your brother's; when I hope that union will take place that must terminate only with our lives. I have employed my attorney to draw up articles of a jointure for you, and which I shall bring along with me to

be signed in the presence of your friends. I hope your brother and his spouse are well. I received his excellent letter, and heartily thank him for the contents.

I am, my dear,

Yours sincerely and affectionately.

LETTER XCV.

From a lover to his mistress lately recovered from sickness.

My Dear,

THIS day's post has just brought me the joyful news of your happy recovery. The indispensable necessity I was under of attending my business at this place, hindered me from beholding on a sick bed, all that is dear to me in the world; but I need not persuade you to believe this, as I hope you have had sufficient proofs of my fidelity, and what I have suffered on account of your illness may be felt but not expressed. When I took the letter in my hand, I trembled, and possibly should have been deprived of courage to open it, had not the seal been red. To one oppressed with fear, the smallest matter yields a glimpse of hope.—I opened the letter, and you may easily imagine what was my joy, when instead of reading an account of your death, it contained the delightful news of your recovery, written by your father. Ah! thought I, my charmer is still weak, or she would not have employed another hand. This led me to fear a relapse; but I hope that God, whose great mercy has preserved you hitherto, will perfect your recovery. You are constantly in my thoughts, and I pray for you every day. That I may once more be happy in seeing you, I have sent for my brother to manage my business during my absence. I expect him here in about three days, when nothing but sickness shall prevent my coming. You will receive by the coach a small parcel, containing some of the newest patterns, both of silk and laces, together with some other things. Such trifles are scarce worth mentioning; but I hope you will accept them as a testimony of my sincere love to her whom in a few months I hope to call my own. Present my duty to your honoured parents, and believe me to be, with the greatest sincerity,

Your ever affectionate lover.

LETTER XCVI.

From a rich young gentleman, to a beautiful young lady with no fortune.

Miss Sophia,

IT is a general reflection against the manners of the present age, that marriage is only considered as one of those methods by which avarice may be satisfied, and poverty increased; that neither the character nor accomplishments of the woman are much regarded, her merit being estimated by the thousands of her fortune. I acknowledge that the accusation is too true, and to that may be ascribed many unhappy matches we daily meet with; for how is it possible that those should ever have the same affection for each other, who were forced to comply with terms to which they had the utmost aversion: as if they had been allowed to consult their own inclinations, and give their hands where they have engaged their hearts! for my own part, I have been always determined to consult my inclinations where there is the least appearance of happiness: and having an easy independency, am not anxious about increasing it; being well convinced, that in all states the middle one is best. I mean neither poverty nor riches; which leads me to the discovery of a passion which I have long endeavoured to conceal.

The opportunities which I have had of conversing with you at lady B's, have at last convinced me, that merit and riches are far from being connected, and that a woman may have those qualifications necessary to adorn her sex, although adverse fortune has denied her money. I am sure that all those virtues necessary to make me happy in the marriage state, are centered in you; and whatever objection you have to my person, yet I hope there can be none to my character; and if you will consent to be mine, it shall be my constant study to make your life agreeable, and under the endearing character of husband, endeavour to supply your early loss of the best of parents. I shall expect your answer as soon as possible, for I wait for it with the utmost impatience.

I am your affectionate lover.

LETTER XCVII.

The young lady's answer.

Sir,

I RECEIVED your letter yesterday, and gratitude for the generous proposal which you have made, obliges me to thank you heartily for the contents.

As I have no objection either to your person or character, you will give me leave to deal sincerely, and state those things which at present bear great weight with me, and perhaps must ever remain unanswered, and hinder me from entering into that state against which I have not the least aversion.

You well know (at least I imagine so) that the proposal you have made to me is a secret both to your relations and friends; and would you desire me to rush precipitately into the marriage state, where I have the greatest reason to fear that I should be looked upon with contempt, by those whom nature had connected me with? I should consider myself obliged to promote the happiness of my husband; and how consistent would a step of that nature be with such a resolution? you know that I was left an orphan, and had it not been for the pious care of lady B. must have been brought up in a state of servitude. You know that I have no fortune; and were I to accept of your offer, it would lay me under such obligations as must destroy my liberty. Gratitude and love are two very different things. The one supposes a benefit received, whereas the other is a free act of the will. Suppose me raised to the joint possession of your fortune, could I call it mine unless I had brought you something as an equivalent: or, have I not great reason to fear that you yourself may consider me as under obligations, inconsistent with the character of a wife; I acknowledge the great generosity of your offer, and would consider myself highly honoured, could I prevail with myself to prefer to peace of mind the enjoyment of an affluent fortune. But as I have been very sincere in my answer, so let me beg, that you will endeavour to eradicate a passion, which, if nourished longer, may prove fatal to us both.

I am, sir, with the greatest respect, &c.

LETTER XCVIII.

The gentleman's reply.

Dear, dear Sophia,

WAS it not cruel to start so many objections? or could you suppose me capable of so base an action, as to destroy your freedom, and peace of mind? or do you think that I am capable of ever forgetting you, or being happy in the enjoyment of another? for God's sake do not mention gratitude any more. Your many virtues entitle you to much more than I am able to give; but all that I have shall be yours. With respect to my relations, I have none to consult besides my mother and my uncle, and their consent, and even approbation, are already obtained. You have often heard my mother declare, that she preferred my happiness with a woman of virtue, to the possession of the greatest fortune; and though I forgot to mention it, yet I had communicated my sentiments to her before I had opened my mind to you. Let me beg that you will lay aside all those unnecessary scruples, which only serve to make one unhappy who is already struggling under all the anxieties of real and genuine love. It is in your power, my dear, to make me happy, and none else can. I cannot enjoy one moment's rest till I have your answer, and then the happy day shall be fixed. Let me beg that you will not start any more objections, unless you are my real enemy; but your tender nature cannot suffer you to be cruel. Be mine, my dear, and I am yours for ever. My servant shall wait for the answer to your ever sincere lover, whose sole happiness is centered in you. I am, &c.

LETTER XCIX.

The lady's answer.

Sir,

I FIND that when one of your sex forms a resolution, you are determined to go through, whatever be the event. Your answer to my first objection, I must confess, is satisfactory. I wish I could say so of the others: but I find that if I must comply, I shall be obliged to trust the remainder to yourself. Perhaps this is always the case, and even the most cautious have been deceived. However,

sir, I have communicated the contents of your letter to her ladyship, as you know she has been to me as a parent. She has not any objection, and I am at last resolved to comply. I must give myself up to you as a poor friendless orphan, and shall endeavour to act consistent with the rules laid down and enforced by our holy religion; and if you should so far deviate from the paths of virtue as to upbraid me with poverty, I have no friends to complain to, but that God who is *the father of the fatherless*. But I have a better opinion of you than to entertain any such fears. I have left the time to your own appointment, and let me beg that you will continue in the practice of that virtuous education which you have received. Virtue is its own reward, and cannot be unhappy with the man who prefers the duties of religion to gaiety and dissipation.

I am yours sincerely.

LETTER C.

From a young lady to a gentleman, complaining of indifference.

Sir,

HOWEVER light you may make of promises, yet I am foolish enough to consider them as something more than trifles: and am likewise induced to believe that the man who voluntarily breaks a promise, will not pay much regard to an oath; and if so, in what light must I consider your conduct? did I not give you my promise to be yours, and had you no other reason for soliciting than merely to gratify your vanity? a brutal gratification, indeed, to triumph over the weakness of a woman whose greatest fault was, that she loved you. I say loved you; for it was in consequence of that passion, I first consented to become yours. Has your conduct, sir, been consistent with my submission, or with your own solemn profession? is it consistent with the character of a gentleman first to obtain a woman's consent, and afterwards brag that he had discarded her and found one more agreeable to his wishes? do not equivocate; I have too convincing proofs of your insincerity; I saw you yesterday walking with Miss Benson, and am informed that you have proposed marriage to her. Whatever you may think, sir, I have a spirit of disdain, and even resentment, equal to your ingratitude, and can treat

the wretch with a proper indifference, who can make so slight a matter of the most solemn promises. Miss Benson may be your wife, but she will receive into her arms a perjured husband; nor can ever the superstructure be lasting, which is built on such a foundation. I leave you to the stings of your own conscience. I am the injured.

LETTER CI.

The gentleman's answer.

My dear Angel,

FOR by that name I must still call you; has cruelty entered into your tender nature, or has some designing wretch imposed on your credulity? my dear, I am not what you have represented; I am neither false nor perjured; I never proposed marriage to Miss Benson, I never designed it; and my sole reason for walking with her was, that I had been on a visit to her brother, whom you know is my attorney. And was it any fault in me to take a walk into the fields along with him and his sister? surely prejudice itself cannot say so? but I am afraid you have been imposed on by some designing person, who had private views, and private ends to answer by such baseness. But whatever may have been the cause, I am entirely innocent; and to convince you of my sincerity, beg that the day of marriage may be next week. My affections never so much as wandered from the dear object of my love: in you are centered all my hopes of felicity; with you only can I be happy. Keep me not in misery one moment longer, by entertaining groundless jealousies against one who loves you in a manner superior to the whole of your sex; and I can set at defiance even malice itself. Let me beg your answer by my servant, which will either make me happy or miserable. I have sent a small parcel by the bearer, which I hope you will accept as a convincing proof of my integrity; and am, Yours for ever.

LETTER CII.

From a young officer, ordered to his regiment, in Minorca, to a young lady whom he courted.

My Dear,

I AM scarce able to hold the pen. An order has just now arrived from the war-office, by which I am obliged to set

sail to-morrow for Minorca, without having the happiness of seeing my angel. What unhappiness to us, and devastation among the human race, has the ambition of princes and the perfidiousness of ministers occasioned! husband obliged to leave their beloved wives, and dear little children; every relation is broken, and we may well say with Addison,

What havock has ambition made!

But what is this to my present purpose? like all others in a state of distraction, I am obliged to write nonsense, if any thing can be so called where the name of my charmer is found. Did you know, my dear, what a struggle I have between love and duty, you would consider me as an object of compassion. I am bound, by the most solemn oaths, to be yours; and at the same time duty obliges me to draw my sword in defence of the just rights of my lawful prince, and injured country; and whatever dangers may wait for me, I would meet them with the greatest cheerfulness, were I sure of possessing one place in your heart. But why do I say one, I must have all or none; I cannot bear the most distant thought that you would place your affections on another. No, my dear, were that to happen, I would act the part of general Campbell at the fatal battle of Fontenoy, by rushing on the sword of the enemy, to put an end to a weary existence. I should cheerfully lay down my life, which would be of small value, were I to be separated for ever from you. But why do I doubt? I know my charmer is as virtuous as she is beautiful, and that nothing but my own conduct can ever make her discard me; but,

Is not absence death to those who love? however, I have the pleasing reflection yet left, that whilst I am in a distant part of the world attending my duty, I shall be remembered by her, whose prayers for my preservation will be acceptable to that God who loves virtue, who is of purer eyes than to behold iniquity. Nothing in this world can ever be so dear to me as you are. Believe all I say, and I am happy. If I do any thing that may appear wrong, inform me of it, and it shall be my first care to confess my fault and amend. I desire your advice in every thing; but alas! separation will render it difficult, though not impossible. Not having had time to settle with our agent, I have left an order with my mother for that purpose.—Let me beg that you will honour her with a visit; she will esteem it as a respect shown to me. I have often told you what an ex-

cellent woman she is, and I am fully persuaded you will find her so, yea, more so than I have ever mentioned. We are to stop at Gibraltar, where I hope to have a letter from you. If it comes too late, the governor will forward it to Minorca. Once more, my dear, farewell, continue to be mine, and all the vicissitudes and dangers of war will appear as trifles; and when peace shall again bless the nation, I will fly on the wings of love to the arms of my dearest angel, and spend with her the remainder of my days.

I am your sincere lover.

LETTER CIII.

The lady's answer.

Dear Charles,

IF your hand could scarcely hold the pen, I am afraid this will appear unintelligible, being wet with tears from beginning to end. When your letter arrived, we were drinking tea, and my father reading the newspaper, wherein it was said, that all the officers in the army were ordered to join their regiments: I was a good deal alarmed, but some hopes remained till the fatal letter convinced me that my suspicions were but too well founded. Alas! how vain are humble expectations! in the morning we dream of happiness, and before evening are really miserable. I was promising to myself that one month would have joined our hands, and now we are separated perhaps for years, if not for ever. For how do I know but the next post may bring me an account of your being killed in battle, and then farewell every thing in this world. My pleasing prospects will then vanish, and although unmarried, will remain a widow till death. And is it possible you can doubt one moment of my sincerity? or do you think that those affections can ever be placed on another which were first fixed on you, for a convincing proof of your accomplishments and merit? No, my dear, my fidelity to you shall remain as unspotted as this paper, before it was blotted with ink and bedewed with tears. I know not how others love, but my engagements are for eternity. You desire me to put you in mind of your duty. I know not of any faults, nor am I disposed to look for them. I doubt not, but the religious education you have received in your youth will enable you to resist the strongest temptations; and, like that everlasting ho-

nour to the army, colonel Gardiner, although not afraid to fight, yet you will be afraid to sin. However terrifying it may be to meet death in the field, yet it is far more awful to appear before a just God, whom we have offended by our iniquities. I have been reading *Lyttleton's History of England*, and that elegant author says, that at the battle of Hastings, which overthrew the Saxon monarchy, the Normans, although under arms all night, were yet fervent in their devotions, whilst the English, who thought themselves secure of victory, were spending their time in riot and drunkenness. But alas! the next day exhibited a different scene. The Normans became conquerors, after killing many thousands of the enemy; and such are commonly the fatal effects of debauchery. There is not one body of people in the world accused of irreligion more than the military! and from the very nature of their employment, none are more obliged to practise every Christian duty. They see thousands of their fellow-creatures hurried into eternity, nor do they know but the next may be themselves. My dear Charles, never be ashamed of religion. A consciousness of your integrity will inspire you with real courage in the day of battle; and if you should at last die in defence of the just rights of your country, the divine favour will be your comfort through eternity. In the mean time my prayers shall constantly be for your safety and preservation, and my earnest hopes fixed on your happy return.

I have obtained leave of my parents to reside with your mother during the summer, which will at least be some consolation to me in your absence. Let me hear from you as often as possible, but never doubt of my fidelity. Consider me as already yours, and I am happy. Farewell, my dear, and may the wisdom of God direct you, and his providence be your guard, is the sincere prayer of her who prefers you before all the world.

PART IV.

ON FRIENDSHIP, &c.

LETTER CIV.

The following letter on friendship was written by a gentleman lately deceased, and found amongst his papers.

My dear friend,

IT was a strange notion of Paschal, that he would never admit any man to a share of his friendship. Had that great man been a misanthrope, or an enemy to his fellow-creatures, I should not have been much surprised; but as his love to mankind extended as far as either his knowledge or influence, it is necessary to consider his reasons, for a conduct apparently so strange. Paschal had such elevated notions of the Deity on the one hand, and so low an opinion of human nature on the other, that he thought, if he placed his affection on any created being, it would be a sort of insult to the Creator, and robbing him of that worship which was due to him alone. But whatever were the notions of that great man, yet there is such a thing as real friendship, and there is also a necessity for it. It is true, indeed, that God is our only friend, and that on him our affections ought principally to be fixed. But those who are acquainted with human nature, well know that we are such a composition of flesh and spirit, and however we may wish to keep up an intercourse with the Deity, yet our inclinations are such, that we are more desirous of being conversant with those of our own species, to whom at all times we can be able to unbosom ourselves.

Friendship is as old as the first formation of society, and there is scarce one ancient writer now extant, who has not said something in praise of it. Of this we have a fine example in the story of David and Jonathan, as recorded in

the second book of Samuel. In the same sacred oracles we are told that love is stronger than death, and even the great Redeemer of the world had a beloved disciple.

The pious and ingenious Dr. Watts has finely described friendship in one of his poems, which I doubt not but you have read.

Friendship, thou charmer of the mind,
Thou sweet deluding ill;
The brightest moments mortals find,
And sharpest pains we feel.
Fate has divided all our shares
Of pleasure and of pain;
In love the friendship and the cares
Are mix'd and join'd again.

The same ingenious author in another place says,

'Tis dangerous to let loose our love
Beneath the eternal fair.

But whatever the wise or learned may say, yet we know that man is a social being, and consequently has a capacity, and even a desire for friendship. Friendship is in its own nature so necessary, that I know not how a social being can exist without it. Are we by any providential occurrence raised from poverty to affluence, to whom can we communicate the delightful news but our friend? on the other hand, are we reduced from the highest pinnacle of grandeur to the most abject state of poverty, to whom can we look for consolation but God and our friend? indeed there is not one state or condition in life where friendship is not necessary. What wretched mortals would men be were they not endowed with so noble a principle!

Friendship is of a very delicate nature, and either the happiness or misery of both parties may, in some sense, be said to depend on it. Friendship is somewhat like marriage, it is made for life, or as Cæsar said, The die is cast. Mrs. Rowe, in one of her letters to the countess of Hertford, says, "When I contract a friendship it is for eternity:" her notions were always elevated, and the chief business of her life seems to have been promoting the interest of her fellow-creatures. Friendship obliges the parties engaged to lay open their minds to each other; there must not be any concealment. There is not an endearing attribute of the Deity, not an amiable quality in man, but what is in-

cluded in the word friendship. Benevolence, mercy, compassion, &c. are only parts of it.

From all this we may learn, that great care ought to be had in the choice of friends; and should they unhappily betray the sacred trust reposed in them, yet we ought not to pursue them with unrelenting fury.

In the course of my experience I remember two instances of the breach of friendship, which were attended with very different effects. Two gentlemen contracted a friendship for each other, which lasted some years; at last one of them unhappily revealed a secret to his wife, who told it to the wife of the other, in consequence of which an unhappy division took place in the family of the latter. The injured person upbraided his friend with infidelity, told him of the fatal effects occasioned by this imprudence; but (says he) although I cannot be your friend any longer, yet I will never be your enemy. My heart will pity you, whilst my hand shall be open to relieve your necessities. Such a declaration was consistent with the prudence of a man, and the piety of a Christian; but that of the other was of a nature totally opposite, and (in my opinion) truly diabolical. A difference of a similar nature happened, attended with the like circumstances; but the injured person, instead of sympathizing with the weakness of his friend, pursued him with unrelenting cruelty, nor ever ceased until he had accomplished his ruin, and even triumphed over it. You may make what comments you please; I can only assure you that both are facts.—How different, my friend, has our conduct to each other been; during these thirty years, no breach has ever happened; and it seems as new this day as at the beginning. As this is probably the last letter you will ever see in my handwriting, accept of my sincere thanks for the many benefits I have received from your faithful admonitions, and your benevolent consolations: and when we meet in the regions of bliss, our happiness will then remain uninterrupted.

I am yours sincerely.

LETTER CV.

From a gentleman whose wife was lately dead, to a clergyman in the neighbourhood.

Reverend Sir,

YOU have often, both in public and private, enlarged on those comforts and consolations which Christianity affords to the afflicted; and if ever they were necessary to one under those circumstances, they must be to myself. About seven last night, my wife died in child-bed, and I am left the disconsolate parent of five young children. Had you seen the excruciating tortures under which she expired, it would have reminded you of the emphasis of that curse pronounced upon our first parents for their rebellion against God. When she saw the king of terrors approach, she was all resignation to the Divine Will, and left this lower world in the same manner, and with the same cheerful alacrity, as if she had been going to visit a friend, or attend the service of her Maker. Overwhelmed with grief I entered her chamber, when she exerted the small remains of strength, and spoke to me as follows:

My dear,

I am now going the way of all flesh, but God, the everlasting God, will be your comfort. When I first became yours, I looked for all the happiness consistent with the state of human nature in this vale of misery; and I must confess that my highest wishes have been gratified, and your tenderness has been even more than I could expect. You may have seen faults in my conduct, but I do assure you (and is this a time to dissemble!) they were altogether involuntary. My principal study was to obtain the favour of that God before whom I am soon to appear. My obedience to the commands of my God has been attended with many imperfections, but I trust for pardon and acceptance in the merits of my dear Redeemer. Here she fainted—looked wistfully at me, and shed a tear over her dear children who were crying by her bed.—She attempted to speak, but in vain. At last, fixing her eyes towards heaven, she repeated those beautiful words: "Into thy hands I commit my soul, for thou hast redeemed me, O thou God of my salvation!" and then closed her eyes, never to be opened till the sound of the last trumpet. I was sunk for some time in the greatest distress, looking on the dear departed remains

of my beloved spouse, and endeavouring to silence, by persuasion, the cries of her orphan children.—At last I recollected that I had still a friend left in you, to whom I might, with a view of consolation, lay open the inmost recesses of my heart. I am afraid your indisposition may hinder you from visiting me, and if so, let me beg that you will, in the mean time, favour me with a few lines. At present every sort of consolation will be acceptable, but whatever comes from you will be doubly so. I know not what to write; excuse incoherence and impropriety from one whom you have often honoured with the appellation of friend. I am, &c.

LETTER CVI.

The clergyman's answer.

My dear friend,

I SINCERELY commiserate your variegated calamity, and wish there was any thing in my power that could alleviate your distress. You well know that all affliction, of whatever kind it is, proceeds from God.—"I create light and make darkness, I make war and peace, I the Lord do all these things." This sir, should be your first consideration, and this should regulate the whole of your conduct.

It was this consideration which reconciled old Eli to the severest doom that perhaps was ever denounced. Though contrary to human nature, and much more so to natural affection, yet it is the Lord, let him do what shall seem good.

This reconciled Job to all his unparelleled sufferings, "the Lord giveth, the Lord taketh away;" rapacious hands, and waving elements, were only instruments of his power, therefore I bless and adore his holy name. This consolation fortified the man Christ Jesus on the approach of his inconceivable bitter agony. But it is my Father's pleasure, and not the malice of my enemies, therefore not my will but his be done.

If your Father, (dear sir,) your heavenly Father, who loves you with an everlasting love, has thought proper to mix some gall with your portion of life, sensible of the beneficent hand from which your visitation comes, may you bow your head in awful silence; and say with the afflicted Hezekiah of old, "Good is the word of the Lord concerning me."

Afflictions are often accompanied with many valuable benefits; as David said, "It is good for me that I have been afflicted, for before that I went astray."

Afflictions serve to wean us from the world. When every thing goes smoothly on, and nothing interrupts the present enjoyments, we are apt to forget the God that made us, and say with unparalleled assurance, Who is the Almighty that I should serve him?

Afflictions serve to lead us to value the blessings of Christianity, and to hold in the lowest estimation our own worthiness. When sorrows harass our circumstances, and trouble oppresses our minds, we are glad, we are earnest to find rest in Christ. The severe affliction under which I have so long laboured, hinders me from seeing you, although I shall take the first opportunity of doing so, when it pleases God to restore me again to health. In the mean time I have sent you a copy of Fleetwood's Life of Christ. A careful perusal of that valuable work will reconcile you to the various dispensations of Providence, especially when you consider the character of the Redeemer, who suffered so much for us. He bore our griefs and carried our sorrows. He was a man of sorrow and acquainted with grief.

From these considerations (my dear friend) endeavour to reconcile yourself to this awful dispensation of Providence. I am sensible of your loss, but you know not what God may yet have in store for you. Perhaps he has only deprived you of one mercy in order to bestow another. I doubt not, but the Almighty has thousands of mercies yet in store for you, both in time and eternity, and that period is fast approaching when you yourself must put off this earthly tabernacle, and pay that debt to nature which your beloved spouse has already done. Let your care at present be, to attend to the education of your children. Your duty is now doubly increased, and all that was incumbent on your beloved spouse is now transferred to yourself; but the blessings of the Almighty will be bestowed in proportion to your cheerful obedience. It is a great comfort that your beloved spouse died in the faith and fear of the dear Redeemer; and it will be the greatest honour you ever can acquire, to instruct your children in those principles which made the prospect of death agreeable, and even welcome to their mother: so that when the great God shall appear to judge the world, you may be able to stand before him and say, Here I am, and the chil-

dren which thou hast given me. Thus, sir, I have said all that I can think on the present melancholy occasion. But how comfortable are those words of St. Paul, "Our light "affliction, which is but for a moment, shall work out for "us a far more exceeding and eternal weight of glory!"

The things which are seen are temporal, but the things which are not seen are eternal. There is nothing permanent or lasting in this world, and the tall oak is as easily cut down by the hand of Omnipotence, as the plant is plucked up. I feel myself growing weak, and must therefore conclude.—May that gracious God who has thought proper to afflict you, continue to support you under this and every other trial, till you arrive at the last in the kingdom, where the wicked cease from troubling, and where the weary are at rest, is the sincere prayer of

Your most affectionate friend.

LETTER CVII.

From a clergyman to a young gentleman who had formerly been his pupil, but now at the university.

Dear Sir,

WHILST you was under my care, I made it my principal study to discharge the duties of my station consistent with the character of a minister of the gospel; and now that you are removed to the fountain head of learning, I consider myself in some manner still under the same obligation. In a letter I have lately received from your tutor, I hear, with great pleasure, that you make great progress in your studies.—Altho' Providence has placed me at this distance, yet I have a strong inclination to communicate my thoughts to you on a subject of the utmost importance; I mean the necessary obligation you are under of reducing knowledge to practice, and that unless the one corresponds with the other, learning, instead of a blessing, becomes a real curse.

To different men God has communicated different advantages. From Pagans less is required than from Christians, and as much less, as they know less of their master's will: some are obliged to grope by the light of the moon and stars, and others are blessed with the light of the sun. It is much more desirable to walk by day-light than by moon-light. All however have light enough, if they rightly improve it, to enable them to find the way to God's favour. If there

as any one who has no knowledge given him, he is not a moral agent, and nothing can be expected from him. But this cannot be supposed of any reasonable creature. There is no person so ignorant as not to have some knowledge of moral good and evil; and his acceptance and happiness depend on his acting up to this knowledge, whatever it is, and not on his acting up to any more extensive knowledge which others in more advantageous circumstances have.

The most knowing ought to be the most virtuous; but instead of this they are very often the most vicious. They employ their knowledge, not to mend their hearts, or restrain their passions, but to gain applause, or to over-reach and deceive. They make use of it for ostentation or mischief, and not for directing them in a course of upright and useful conduct. We can never conclude what a man's character is from the parts he possesses, or the opinions he holds. Nothing is more common than for men to believe one thing and to practise the contrary. The best sentiments may have possession of their heads, whilst the vilest dispositions govern their actions. We see continually that those who receive the best principles, and make the fairest professions, are very wicked and worthless. In short, it is one of the most undeniable truths, that we may have all the faith and knowledge in the world in our understandings, without one spark of genuine goodness in our hearts.

The reason of this common separation between knowledge and practice, is the influence of particular affections and passions within us, leading us contrary to our knowledge. Our judgment directs us one way, our passions draw us another. Reason dictates piety and righteousness: brutal passions and the allurements of the world incline us to irreligion and wickedness. The latter becomes predominant, and thus we are seduced and corrupted; our knowledge becomes of no avail, and our lives are rendered a scene of inconsistency between our principles and our conduct. The knowledge of our duty is given us on purpose that we may do it. Practice is all, and it signifies little what we know if this is wanting. No intellectual talents or accomplishments are of any service to those who possess them, unless they render them better than other men. It is the subserviency of wit and learning to virtue, that makes them indeed ornaments and blessings. Knowledge that is not attended with correspondent practice, defeats its own

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intention. It becomes maimed, vain, and unprofitable. We may shine and make a great noise, but we are still destitute of all real worth. One good disposition in the soul, is infinitely preferable to the finest parts, or the most brilliant wit. One virtue in the heart is more valuable than a million of truths floating in the head, or any, even the most excellent, arts and sciences with which the understanding can be stocked.

We are too apt to be dazzled with the lustre of great talents, and to set an under value on wit and genius. But the endowments of the head deserve no admiration compared with those of the heart. Virtue is the one thing that is truly and invariably great and admirable, and to this chiefly all other qualities owe their excellence. There is indeed an excellence in knowledge, but it is founded principally on its connexion with practice. There is a greatness in it; but, when separated from a virtuous character, it is nothing but the greatness of a demon. It is important and valuable, but the importance of it consists in its furnishing us with greater means and powers of usefulness. Some degree of knowledge is absolutely necessary to the practice of virtue; and the more any one has of it, the more he is capable of the improvement and happiness connected with virtue. For this reason, it may be considered as the foundation of all the dignity of a rational creature, and consequently it must be our duty to acquire as much of it as we can. But still we should remember, that it is the use we make of it, or the superstructure we raise upon it, that must render it an advantage and a blessing. It will render us more honourable, or more deformed, just as we apply it; and the lowest degree of it, when attended with suitable practice, will turn to infinitely more account than the highest degree of it, when applied to vicious purposes. It is unspeakably better to be the silliest creature upon earth, and at the same time virtuously disposed, than to be the finest wit, or the first scholar in the world, and at the same time proud, ill-natured, or envious.

Knowledge, when separated from right practice, is not only unprofitable, but even hurtful and pernicious. It only aggravates guilt, and makes us more vile and detestable. Instead of contributing to our happiness it becomes a nuisance and a curse, and will sink us deeper into ruin. If a man of an improved understanding is mean, or false, or covetous, he is so much the more base and hateful. Those who

are above vulgar errors and prejudices, ought also to be above vulgar passions and vices, and if they are not, they are more contemptible than mechanics or beggars.

I have a few more thoughts to send you on the same subject, but must delay for a few days. In the mean time, I am Your sincere well-wisher.

LETTER CVIII.

The clergyman's second letter on the same important subject.

Dear Sir,

I CONCLUDED my last with a promise of sending you a few more thoughts on the same important subject, as a part of that duty I owe to you and your family.

There is always an inconsistency in moral evil when joined to superior knowledge, which increases its odiousness and demerit. The more a person knows, the more he must see of the importance of righteousness; and, therefore, the more inexcusable if he deviates from it: such a person must be more depraved, and he must expose himself to [illegible] the want of severe punishment, in proportion [illegible] reason abused; and to live and [illegible] light and convic[illegible] poorest idiot, is more desirable than to possess knowledge, without applying it to the practice of virtue.

How great and bonourable are those, who are as much distinguished by the excellence of their lives, and sweetness of their tempers, as by the brightness of their parts, and the superiority of their understanding. What an honour and dignity knowledge, when attended with virtuous practices, bestows on a character! as there is nothing more monstrous than a bad heart, joined to a head adorned with knowledge, so there is nothing more excellent than the contrary. A life regulated by piety and virtue, united to an understanding improved by science; superior talents of judgment and learning, directed by candour, benevolence, and goodness; this includes all that is noble and respectable in a character.

Practice united to knowledge, capacitates particularly for usefulness in the world. There is no such ornament to religion, as the man who employs his knowledge to do good, and lives agreeably to the light and dictates of a well-informed judgment; such a person has the greatest satisfaction within himself; he has, in his own mind, an inexhaustible

fund of joy and pleasure: he is free from those reproaches of conscience by which those who know what is right without doing it, must be tormented. A person whose actions are at variance with his judgment, must be the seat of constant tumult and vexation. The juster his sentiments are, the more extensive his knowledge, so much the more must he be the object of his own abhorrence. But a person who has an enlightened mind, and at the same time acts uprightly and is conscious of obeying the dictates of his reason, is the more happy in proportion as he sees more of the light of truth, and is better instructed in his duty.

You see, sir, what strong motives we have to endeavour to accompany our knowledge with practice. I have already told you that knowledge without practice is much worse than vain and insignificant. It is a bane and a curse; it renders those who possess it more despicable and vile; it increases guilt, and will inflame our future reckoning and sink us into the deepest misery. Let these arguments, my [illegible] apply your learning above all things to knowledge. This properly [illegible] your to increase our [illegible] important; but I am showing you a more [illegible] and

Desire knowledge, but desire it in order to practice. Desire knowledge, but turn your main zeal towards real goodness. It is this alone can render you lovely and respectable. It is this alone that can save you from future condemnation, and bring you to everlasting happiness. The practice of virtue is the proper business of life; it was for this we were stationed in the present world, and not so much for any of the purposes of speculation and literary improvement. The only science worth pursuing with anxiety, is that which leads to the amendment of the heart, and helps us to establish our souls in purity and tranquillity.

If God gives us knowledge enough for this, we need not be very sorry for our ignorance in other respects. It is, without doubt, extremely desirable to be possessed of knowledge; nor can any person of liberal sentiments avoid wishing he was better satisfied than he is on many points of speculation. A thirst after knowledge is a noble and excellent principle; and we cannot cherish it too much, if we take care to keep it in a proper subordination to a thirst after moral improvement. We should, however, always remember, that in the present world we cannot hope to have

this principle gratified. He that applies himself now to the practice of moral virtue, shall have all the knowledge he wishes for in another state; but he that neglects this now, and whose knowledge leave him a slave to brutal passions, is more wretched than can be imagined; he must fall a sacrifice to divine justice, and his knowledge end in shame and ruin.

It is but little we are capable of knowing in this life: we are at present necessarily in a state of great ignorance: we are obliged to content ourselves, in numberless instances, with conjectures instead of knowledge, and to sit down in doubt and darkness with respect to subjects, which we cannot help longing to be better acquainted with. Would you acquire real knowledge? would you have all your present doubts resolved? would you become acquainted with the constitution of nature, the wisdom, providence, and wonders of the creation? would you exchange this state of darkness and ignorance, for the regions of light and glory? then apply yourself to the practice of knowledge. Be virtuous now, and you may be happy hereafter.

I am, dear sir, your most sincere friend.

LETTER CIX.

SIR,

TEN thousand thanks to my worthy tutor, and second parent, for his kind instructions. You first taught me to form a prayer, and now you have instructed me how to reduce my knowledge to practice. Your letter came to me at a very seasonable juncture; I had been conversing with some of my fellow-students concerning the utility of studying history. One represented it as dull and insipid; another as only suited to an idle person, who was so mean as to despise the *beau monde*. For my own part, I am very diffident in deciding dogmatically on an affair of any importance, either real or apparent. But as I would not choose to spend my time in idleness, so neither would I neglect any opportunity of acquiring the knowledge of such sciences as can either enlarge the powers of the human mind, or become useful in common life. I know that we are liable to be swayed by a great number of prejudices; and being well convinced of the depravity of human nature, I am glad to seek for instruction wherever I can

find it, but much more so from you. I shall therefore trouble you with the following queries, viz.

I. Is the study of history necessary; and if so, what are the benefits arising from it?

II. Whether is it most proper to begin with the Sacred, the Greek, or Roman histories, or those of our own country?

III. Is biography a part of history, or what are its concomitants?

As your knowledge can only be exceeded by your humanity, I doubt not but you will favour me with your answers to the above, and I do assure you I shall abide by your directions. Let me also beg that you will be pleased to mention in your next, which are the most proper authors to be perused in the above studies. There is such a variety of writers, that the utmost extent of human life will not admit of time to peruse them. In such a wilderness, it is no wonder if I look for a guide. Your *ipse dixit* shall, on all occasions, be the rule of my conduct; and so far as I obtain your approbation, I shall consider myself in the way of duty. I am, sir, yours with gratitude, &c.

LETTER CX.

My dear Sir,

I RECEIVED your letter, and am glad that I am in some measure able to comply with your request, having spent many years in the study of history. To attend unto the events of Providence, to watch the stream of time and observe its various revolutions, is an exercise as useful as it is pleasing. If we neglect it, we lose the noblest employment of the human understanding, we slight the best friend of virtue, and despise the most faithful advocate for the wisdom and goodness of God. History presents us with a view of the conduct of our fellow-creatures in every age and nation. By it we are led into the secrets of princes thousands of years ago; we learn what were the causes that the once famous Persian empire became so easy a prey to a handful of Greeks, under the command of that illustrious murderer Alexander; and why Julius Cæsar, a servant of the republic at Rome, should be able to trample on the rights of his fellow-citizens. But above all, by tracing

effects up to their original cause, we see and are convinced of the wisdom, equity, and beauty of the Divine Providence, and with the patriarch of old say, "This hath God done." For example, when we consider, that the effects of the Grecian conquests in Asia diffused amongst those people the knowledge of the Greek language, and the Roman conquests on the other hand made the Latin as well known; at first sight this may appear a trifling observation; but in reality it was attended with very beneficial consequences to mankind. At the time of Christ's appearance, the Roman empire extended over the greatest part of the then known world; and abstracting from a few dialects, the greatest and most general body of the people spoke only two languages. This, in a great measure, facilitated the propagation of Christianity, and the glad tidings of the gospel were heard through all lands. History, like every other science, becomes useful according to the manner in which we read it. A chronological series of facts may satisfy an idle curiosity, but the thinking person will deduce rational inferences from every material occurrence. A bare narrative of facts is like the materials used in buildings, but it is only the skilful architect who can complete the edifice.—The mind may be stored with facts, while it is altogether uninformed. Voltaire has justly observed, that it is of little concern to us when a tyrant was slain by his injured subjects, and a revolution happened, unless we learn at the same time what were the causes from which those effects flowed. There are three ways in which history ought always to be read, viz. First, in a short abstract; second, in a more enlarged manner; and, lastly, in a judicious abridgment to refresh the memory. History has likewise three inseparable companions, chronology, geography, and logic.—Chronology marks out to us the steps of our journey; geography points out to us the bounds of that country through which we are travelling, and logic enables us to form a judgment of men and their actions. There is not any body of men, to whom history is not useful. Would you enter into the church, you would find it absolutely necessary. For how should they be able to understand the different heresies, or the causes which produced them, unles they were well acquainted with ecclesiastical history, both ancient and modern.

The physician cannot understand the nature of that science

which he professes, unless he is conversant with history; and it is well known, that law is inseparably connected with it.

The senator can never discharge his duty as the representative of the people, unless he knows the history, laws, and constitution of the country wherein he lives. By it the soldier is fired with emulation, when he reflects on the characters of Xenophon and Epaminondas, and would wish, in some measure, to share in their glory. These are a few of the advantages arising from the study of history; and this, I hope, may serve as an answer to your first query. I shall consider the other two in the next, and am

Your sincere friend.

LETTER CXI.

From the same.

Sir,

I COME now to consider your second question, namely, Whether we should begin the study of history by reading the sacred oracles, or the records of our own country: I answer, that it is one thing to read history; another to study it. It is well known that we are made acquainted with the contents of our bible, before we are able to judge for ourselves. It is one of the first books put into our hands, and indeed all that is authentic in sacred history is to be met with in that book. I shall not hesitate one moment in declaring, that you ought to begin the study of history with that of your own country. How foolish must that gentleman appear, who having made the tour of Europe, and acquired a perfect knowledge of the laws and constitutions of foreign nations, returns home ignorant of his own. It is like one who is master of all knowledge, but at the same time ignorant of himself. On a subject of so much importance, I intend to be as explicit as possible; and whilst I am recommending the history of your own country, I shall lay down the same plan which I followed when engaged in that delightful study; and not only that, but even history in general. Britain will make a very distinguishing figure in the annals of time, as long as human literature is cultivated in the world. There is not one action celebrated amongst the Greeks and Romans that remains unequalled in Britain: and whilst we admire the disinterestedness of Themistocles, the humanity of Epaminondas, the wisdom of Numa Pompilius, and the valour of Cæsar, we find them all equalled in Ca-

ractacus, Alfred, Talbot, and Marlborough, besides thousands more. There is not an art or science which was known to the ancients that has not been carried to its highest perfection in England; and the laws, those sacred securities of lives and properties, are a thousand times superior to any system ever devised by the Greeks or Romans.

The history of Britain is naturally divided into the following parts: 1. Its state at the arrival of Julius Cæsar, and the different improvements made here whilst we were subject to the Romans. In this period we are to be solely directed by the classic authors, as the most ancient British writer is Gildas, who lived at the time the Romans left this island. Here we cannot help reflecting on the havock made by time of ancient monuments. Without doubt there were many valuable writers in Britain during that period, but they have been long irrecoverably lost.

2. Under the Saxons, until the arrival of William the Norman. This is a very important period, as the fundamental principles of our constitution were then first formed, which, to use the words of a noble author, "is the glory of this, and the envy of all other European nations." We are happy in a variety of writers during this period; even the great Alfred himself was one; but they may all be summed up in the Saxon chronicle.

3. From the Norman conquest till the first union of both kingdoms under James I. Here we find the constitution underwent a variety of changes. There was a continual struggle betwixt tyranny on the one hand, and a predominant love of liberty on the other. Many of our princes endeavoured to trample on those laws by which their conduct was bounded; but their designs were happily frustrated, and they generally perished in the attempt. In this period we find Popery raised to its utmost height, and by a wonderful interposition of Divine Providence the whole fabric is thrown down, and Christianity restored to its primitive purity. The darkness which had so long overspread the human mind, was gradually dispelled by the invention of printing, and the arts and sciences brought to a perfection unknown to the ancients.

4. From the accession of James I. to the present time. The nearer we approach to the times wherein we live, history becomes so much the more important. In the study of ancient history we often wander in the dark, without even

moon-light to guide us; we are bewildered in uncertainty, and scarcely know how to form rational conjectures; but as we approach nearer our times, light breaks in upon us, and we see things in their genuine colours;—such is the present period I am now writing of. It is full of great* events, and ought to be well attended to by every one who would desire to make a proper use of history, yea, by every free-born subject in Britain. In this period we find the same struggle of liberty, in opposition to the designs of weak infatuated princes. One king is brought to the scaffold by his own subjects, another is driven from the seat of sovereignty, and forced to seek refuge in another nation.

There is something very remarkable in the care which Providence has always had of British liberty. The neighbouring nations around us were once as free as ourselves, but they have gradually become slaves to despotic tyrants; whereas every attempt to overthrow the laws of England, has proved fatal to all concerned in it, and freedom has been even enlarged in consequence of the plots laid for its destruction. These are only a few of the outlines of this important period. To descend to particulars I must refer you to the history itself. The histories of England have, of late years, been so multiplied, that the term of human life is not sufficient to go over them. You will have occasion to peruse several; but, after all, as the occurrences are so various and different, it will be proper to have an epitome or abstract of the whole in order to refer to, and refresh your memory occasionally. The best I know for this purpose is Egerton's New History of England, in verse. In my next I shall finish the plan which I have laid down for your studying the history of other nations, and am,

Your sincere friend.

* Far greater yet to come, than even these,
On the vast world's most comprehensive stage:
In which we're interested, having life,
And though 'tis short, there's happiness above.

LETTER CXII.

From the same.

Sir,

WITHOUT considering your question concerning biography, I shall go on with the plan proposed; I mean the

history of other nations. After you have proceeded in the manner I have already pointed out, and acquired a tolerable knowledge of your own country, I would advise you to begin with the most ancient, I mean the Jews. This is a very important subject, as to them were the oracles of God committed. It is true, that the most authentic part of their history is to be found in the Old Testament; but great lights are thrown on the more obscure passages by Josephus. Having proceeded so far, it will be necessary to peruse the whole in one continual narrative, where the history is represented to you in one continued series of facts. And here I am happy in having it in my power to recommend to your perusal the best book ever yet published on that subject, I mean Kimpton's History of the Holy Bible.

In reading the History of Ancient Greece you will be led into the knowledge of that of the Persians. Greek writers are models for all succeeding ages to copy after; they may be imitated, but they cannot be excelled.

The next in order of time is that of the Romans, which is full of as great events as ever happened on the theatre of this world. Here we see a band of lawless robbers, assembling together in a wood on the banks of the Tiber, and after ravishing their neighbours' daughters, gradually extending their conquests over the states around them. The great republic of Carthage is obliged to submit to their yoke. They extend their conquests to the east as far as Arabia; to the south into the deserts of Lybia, and northward into the middle of Britain. They were at last so filled with pride, as to boast that the sun rose and set in their dominions. But there is nothing permanent in this world, for as the poet says,

"All human things are subject to decay."

The same enormous empire which had been so long in forming, is swallowed up in its own greatness, and for some ages past nothing has been left of it but the name. The body became too unwieldy for the head; and those barbarians whom the Romans had never been able to subdue, poured in upon them, and seized their territories, which they had long ruled with a rod of iron. But this did not happen till they had fulfilled the designs of Providence, and performed what the all-wise Governor of the world had appointed. This is beautifully expressed by the prophet Daniel, when he represents the great king Nebuchadnezzar say-

ing, "He doeth according to his will in the armies of "heaven, among the inhabitants of the earth, and none "can stay his hand." After you have perused the Roman classics, you will be greatly assisted by reading Mr. Hook's and Dr. Goldsmith's histories of that celebrated republic.

The next part of history which claims your attention is the constitution, manners, and laws of those nations who overthrew the Roman empire, and established sovereignty on its ruins.

In order to form a right notion of America, it will be necessary to consider the state of navigation before Columbus lived. In forming a right judgment of those things, it will be necessary to peruse the best authors of voyages and travels, &c. For that reason you must have recourse to a judicious system of Geography, where every thing necessary to be known is inserted; the latest and best of which is Bankes's, and I heartily recommend it to your perusal. There you will find the progress of navigation and commerce from the most early period down to the present time.

Last of all, concerning biography, I answer, that it is a part of history, and likewise ought to be studied; but not till you have read the accounts of nations in general. General history presents us with a view of the public conduct of great men. The one presents us with a representation of things in general, the other leads us into a minute detail of particulars. Thus, sir, I have laid before you the same plan which I used myself when I first undertook the study of history. You will find this method as beneficial as any yet pointed out by the most learned, in either ancient or modern times. I shall leave the whole to your consideration, and doubt not but you will improve it to your own advantage.

I am, dear sir, your affectionate well-wisher.

LETTER CXIII.

From a young woman to a lady, with whom she had formerly lived as a companion.

Madam,

THE precipitate manner in which I left your family, may seem inconsistent with the great tenderness you always treated me with. To remove, therefore, every imputation of

ingratitude, I embrace this first opportunity of appearing in my own vindication, although for your sake, I am sorry to descend to particulars, especially to mention names. But my reputation, which is dearer to me than life itself, is at stake, and as a woman, I doubt not but you will bear with me.

When I first came into your service, I was determined to act in such a manner as not to give any offence to the meanest of your domestics; well knowing that good nature and affability always procure respect; and I appeal to every person of your family, whether my conduct was not consistent with my plan. In this manner I remained, enjoying an uninterrupted state of felicity for some time. I obeyed your commands with alacrity; and even servitude became a pleasure. But this was too happy a state to last long without interruption. But I scarce know how to proceed. Whilst I am vindicating my own conduct to my most generous benefactress, I am obliged to impeach that of her dearest and most beloved relation.

When your son Sir George returned from the university, where he had been finishing his studies, I had no thoughts that he would ever have made any attempt on my virtue. But alas! I was wretchedly deceived. He had only been a few days at home, when he laid hold of every opportunity of being in my company. At first I did not take any notice, as I had not the least suspicion of his intentions. But I was soon convinced of my error, when he told me, that in consequence of my prostituting myself to his unlawful pleasure, he would make me a handsome settlement. This, madam, was a strong temptation, but blessed be God who preserved me innocent. You have often told me, that young women ought to flee from every appearance of sin; and if so, how great was my necessity of avoiding the evil! had I laid snares to entrap your son for a husband, it might have destroyed your own peace of mind, and been considered as a dishonour to your family. Had I submitted to his unlawful desires I should have forfeited every title to respect in the world, and highly offended that God who has graciously preserved me hitherto. He became more and more assiduous, till for his, for yours, and for my own sake, I was obliged to retire in as silent a manner as possible. I am now at the house of a distant relation in Millbank, who takes in plain-work, where I hope your ladyship will be pleased to

send my clothes. With respect to wages, you know I always left that to your own discretion, and your humanity exceeded my utmost expectations; therefore I again leave that matter to yourself. Let me beg, that if you mention this unhappy affair to the young gentleman, it may be with your usual tenderness. I would willingly impute his folly to the irregularities of youthful passion, rather than to any premeditated scheme. And I doubt not when reason reassumes her throne in his heart, he will be sorry that ever he attempted to ruin one who was scarce worthy of his notice.

I am, madam, with gratitude and respect,

Your affectionate well-wisher.

LETTER CXIV.

The lady's answer.

Dear Betty,

WHILST I lament the conduct of my unhappy child, I lift up my eyes with thankfulness to that gracious Being who has preserved you from ruin. You was left an orphan under my care, and when I first took you into my family, it was with a design to promote your interest. Blessed be God, that the precepts which I endeavoured to instill into your tender mind, have so far operated on your conduct. Your behaviour in that unhappy affair ought to be laid down as a pattern for all young women to copy after, if they would either be respected in this world, or enjoy happiness in the next. I have just been reading your letter to my son, and he was filled with the utmost shame and confusion. The truth of your narrative forced his conscience to make a genuine confession of his guilt; and unless I judge with the partiality of a mother, he is really a sincere penitent. I laid open to him the nature of his crime, and its aggravating circumstances, arising from the obligations which his elevated rank subjected him to, to be an example of virtue to those in a lower sphere of life. I told him, that however trifling such actions might appear in the eyes of his graceless companions, yet there was a God who beheld his inmost thoughts, and would reward or punish him according to his merits. He declares himself fully sensible of his folly, and says he is determined never to attempt any such thing for the future. The bearer will deliver your clothes, together with a bank-bill of one hundred pounds;

Be assured of my constant assistance; and may that God who has preserved you in such imminent dangers, be your continual comfort in time and in eternity!

I am, your sincere well-wisher.

LETTER CXV.

From a gentleman on his travels abroad to his friend in London, on arbitrary power, and Popish superstition.

Dear Sir,

IT is now above two years since I left England; and if I have not been pleased, I have had at least many opportunities of acquiring knowledge. You know when we parted I told you my principal design was to inquire whether the subjects of those countries through which I was to pass were more happy in respect to their lives, and enjoyment of their property, than those of Great Britain? or second, whether virtue was more conspicuous in the conduct of those people than in our own at home? With respect to the first, I need not hesitate one moment in declaring, that the meanest subject in England, or any part of the British dominions, enjoys more real liberty than a Spanish grandee, or a peer of France. But what I have chiefly in view, is the case of the middling and lower ranks of the people.

English courts, both in criminal and civil causes. All matters of law are determined in open court by the judges, who are responsible for their conduct to the people; and all facts are determined by the verdict of twelve men, strangers to both parties, and hindered from speaking with any person during the trial. How different is the case here and in the other countries through which I have travelled! when a person is injured in his property, he commences a suit at a great expense, and after a long train of pleadings on both sides, the determination both of law and fact is left to the judge, who may possibly be biassed in favour of one party, or which is still worse, may be corrupted. But in criminal prosecutions the unhappy defendant labours under still more deplorable circumstances. When a man is apprehended on suspicion of murder, or any other capital offence, he is immediately shut up a close prisoner, and the witnesses against him are examined, not *viva voce*, but

perhaps a mile distant, and their evidence written at large in a journal kept for the purpose. All this is done, and even the judgment agreed on by the court, whilst the prisoner is confined in the dungeon. The witnesses are ordered to attend on another day, when the prisoner is brought into court; the evidence is read to him, and thus, for the first time, he knows who are his accusers. He is then asked if he is guilty of the facts sworn against him; if he confesses, he receives judgment of death; but if he denies the whole, or any part, he is immediately put to the torture, where, perhaps, by the extremity of pain, he may be forced to confess crimes he never committed, and afterwards suffer death. Again, the property of individuals may be seized by an arbitrary tyrant, to reward the iniquity of a favourite, or gratify the ambition of a mistress. Happy England, where the cottager is as secure in the enjoyment of the fruits of his honest industry, as the prince in possession of his revenues on the throne!

I come now to speak of their religion, which triumphs with as much rigour over the mind and conscience, as the civil power over the body. Religion has been justly defined, "A dedication of the whole man to the will of God." But Popery, so far from answering the above description, seems to be a slavish submission to the dictates of idle useless priests, who rule the consciences of the [illegible] whatever purpose they please. And indeed there is no great wonder, when we consider that auricular confession puts them in possession of every family secret in their parishes. I am already sufficiently tired with the sight of their follies. The accounts which you have read of the inquisition are far from being exaggerated. I intend to return in an English vessel bound from Marseilles, and from thence hasten to England. —I shall expect a letter from you, to be left with my banker at Paris, and remain Yours affectionately.

LETTER CXVI.

His friend's answer.

My dear friend,

YOUR account of the civil and religious tyranny under which the people groan in foreign nations, together with the progress of deism, exhibits to our view a melancholy picture of human nature. Your description reminds me of

that beautiful passage in Addison's letters from Italy, where he says,

They starve in midst of nature's bounty curst,
And in the loaded vineyard die for thirst.

These people once enjoyed the same privileges as ourselves, and possibly that time may not be far distant when we may be as abject slaves as they. However disagreeable some things may have been to you on your travels, yet I congratulate you on the happiness of being absent from England in these times of public divisions. Never was our Saviour's words more plainly verified in this country than at present, when there is scarce one family, wherein the most violent dissensions have not happened. An author of no mean rank has asserted, that if ever English liberty is destroyed, it must arise from the people themselves; and that if ever the people should become jealous of the conduct of their representatives in parliament, and those jealousies are well founded, they will soon throw themselves into the arms of arbitrary power.

They'll fly from petty tyrants to the throne.

Virtue and unanimity have at all times preserved liberty; vice and discord have always procured its ruin. At of the people. Universal discontent among nine-tenths plain of the conduct of the ministry, but have even gone so far as to impeach the conduct of the house of commons. These complaints are at present carried to an extraordinary height; and where they will end, God only knows. For my own part, I often reflect on it with sorrow, as I am afraid it must at last prove fatal to our excellent constitution, and involve us in those miseries to which the people of other nations are subject.

If I go into a coffee-house, the first thing I hear is a political dispute concerning the conduct of the ministry; and when I happen to be invited to dine at the house of a friend, all social converse is destroyed, and the pleasure I used formerly to enjoy on such occasions is lost in violent altercations amongst the nearest relations.

I am far from condemning all ranks of people. There are many worthy persons, who can view the conduct of each party with impartiality, and see the faults on both sides. They can see, that the ministry have not enough considered themselves the servants of the people, and on many occasions abused the confidence of their sovereign.

On the other hand they think that the people have carried their jealousies to an unreasonable height, and insisted on the prince exerting a branch of the regal authority, which in the end might prove fatal to themselves. Such is the state of affairs at present in this once happy country; I shall therefore, being tired with the subject, imitate your example, and put an end to this letter. Hoping to see you soon,

I am yours sincerely.

LETTER CXVII.

From a young gentleman, settled in one of the inns of court, to a clergyman in the country.

Reverend Sir,

I PROMISED to write to you as soon as I was settled in this place. I have now procured a good set of chambers, and am determined to prosecute my studies with the greatest assiduity. The pious care you always took in my education, whilst I remained in your family, will, I hope, never be forgotten, but continue to operate on the whole of my conduct in life. I am sensible that my situation in London subjects me to a great variety of temptations, and therefore stand as much in need of your advice as ever. I am obliged by the rules of the society to dine in [illegible] the other students [illegible] that the greatest part of them are not only ignorant of the principles of our holy religion, but also greatly corrupted in their morals. The city itself, as well as the suburbs, present us daily with such tricks and impositions on the unwary, that few would believe the accounts of them unless they were really eye-witnesses. If I walk through some streets in the evening, I am every minute accosted by the most abandoned prostitutes. If I go into other parts, I am well off if I escape with my handkerchief or pocket-book. Nay, so hackneyed are those unhappy wretches in the paths of iniquity, that they even commit those crimes in the face of open day, and in the most public thoroughfares; and so dextrous are they in the mystery of their profession, that the most cautious can scarce escape their snares. If I take a walk into the park, I am not able to distinguish betwixt peers, sharpers, and French barbers; and if I spend an evening in the playhouse, I am obliged to leave my watch at my chambers, lest I should be under the necessity of purchasing another in the morning. You

have often told me, that it is the duty of every man to remain contented with his situation and circumstances in that station wherein Providence has placed him; and that the temptations with which we are surrounded, ought to be considered as so many motives to duty and watchfulness. That the more vigilant we are in watching against temptations to vice, the greater will be our reward hereafter. For my own part, my present resolution is to apply myself with the greatest diligence to my studies, and associate myself with as few strangers as possible. But as I am well convinced of the frailty of human nature, and the vanity of our most virtuous resolutions, I must still beg to hear from you as often as is convenient. Your instructions were always as pleasing as useful when I was present with you, and will be much more so now that I am removed so far distant. I shall not trouble you with any more at this time, but subscribe myself, Yours, in love, gratitude, and sincerity.

LETTER CXVIII.

The answer.

Dear Sir,

THAT tutor is certainly unworthy of being intrusted with the care of youth, who is not equally concerned for the purity of their morals, as he is for the proficiency they make in their studies. When I consider your letter, filled with so many just remarks on the great depravity of human nature, I rejoice that my care of your morals has not been yet rendered useless. When I read your account of the many impositions practised on the simple and unwary in London, together with the many temptations virtue is daily surrounded with, I am sorry it is not in my power to point out the different methods used by these miscreants to debauch innocence, and propagate vice. I have often told you that I never was in London, and consequently a stranger to all you have mentioned. All I can say is, that it must be your continual care to keep in mind those divine precepts of our holy religion, where God has declared, that he will punish or reward, in proportion to the degree of knowledge whereof we are possessed. It is an awful consideration to read those words of our Lord, "To those to whom much is given, from them much will be required"

But, sir, you are now entered on the study of a profession, which though honourable and useful, yet the generality of people have considered as a real mystery of iniquity, and that as soon as a gentleman enters on the profession of the law, he shakes off all regard to moral obligations, and is equally anxious of being employed as an agent, whether the cause be good or bad. This may be sometimes (and perhaps too often) true; but then it ought to be considered, that it is not the profession itself, but only the abuse of it that occasions such complaints. There is not one profession in the world exempted from it: and ever since there was a Judas in Christ's family, there have been hypocrites in his church.—The law has had both its Hale and Jefferies. I am convinced, that you may be as honest a man, and as pious a Christian, at the bar or on the bench, as if you were in the pulpit.

It was remarkable of the great Earl of Clarendon, that when he presided in the court of chancery, his decrees were so equitable, that no appeal was ever made from his decisions; and the following anecdote may, in some measure, elucidate the reasons for his integrity in such iniquitous times:

Whilst he was solicitor-general in the reign of Charles I. he went, during the long vacation, to visit his aged father in the country, and being walking together one day in the garden, the old gentleman addressed his son in the following manner: "Son, you are now advanced to the highest eminence at the bar, and may one time or other preside on the bench; I have been often told, that gentlemen of your profession are as ready to engage in a bad as in a good cause; but be assured that if ever, in order to aggrandize yourself, you should become an advocate for despotism, at the expense of the liberty of your country, you may, like Samson of old, lay hold of the pillars, and demolish the fabric; but you will perish under the ruins." No sooner had he uttered these words, than he dropped down in a fit of apoplexy, and expired immediately. This is said to have had such an effect on the son, that he was determined ever after to act consistently with the dictates of his conscience. Bishop Burnet tells us, that when his father was at the bar, he constantly observed the following rules:

First, Never to undertake a cause that he knew to be bad.

Secondly, Never to deny to plead for those who were unable to pay him. And,

Thirdly, Never to ask any fee from a clergyman when he sued in the right of his benefice.

The great Sir Matthew Hale tells us, that his prosperity in secular affairs during the week, succeeded in proportion to his attention to religious duties on the Sunday. His lordship was as great an ornament to Christianity as he was an honour to the law. Such examples as I have mentioned, cannot fail, I think, to stir you up to emulation, and one day or other you may be advanced to the highest seats in the courts of judicature. Let me beg to hear from you as often as is consistent with your other avocations; and in the mean time continue to persevere in the same course of virtue you have begun. Virtue is its own reward, and you will at last be convinced, "that her ways are ways of pleasantness, and all her paths are peace."

I am, dear sir, your sincere well-wisher.

LETTER CXIX.

From a young merchant to an aged gentleman, formerly of the same profession, but now retired from business.

Honoured Sir,

YOUR generosity in sending me instructions during my apprenticeship, will ever remain a lasting proof of that innate goodness for which you have been long justly celebrated, and likewise encourages me to trouble you for advice how to conduct myself, so as to support my credit in the world, now I am entered upon business. Your long and extensive knowledge of mercantile affairs, gives a sanction to every thing you say, and your goodness of heart encourages the unexperienced to address themselves to you with cheerfulness. I have been now about two years in business, and although my success has been equal to my expectations, yet there are such a variety of failures daily in this city, that I am every day thinking my own name may be that week in the gazette. I should not be much surprised, were all to become bankrupts who are of abandoned characters, as I do not see how any thing less can be expected. You know, sir, that assiduity and regularity are qualifications indispensably necessary to the merchant; so

that it must appear morally impossible for the man to prosper in trade, whose time is spent in dissipation and idleness, if not (which too often happens) in debauchery. When I hear of such failing in their payments, I am no way surprised; but when great numbers of those apparently in affluent circumstances, and the fairest characters, daily fail, I am justly alarmed, and my fears continue to increase in proportion to their numbers.

I would not choose to judge rashly, much less uncharitably, of any man; although, I must confess, I am very much shocked when I hear that a commission of bankruptcy is awarded against one supposed worth thousands, and not sufficient left to pay five shillings in the pound. I am filled with horror on account of my own situation, and led to believe, that there is a latent curse attending mercantile affairs, which the greatest prudence can neither see nor prevent. I am sensible that the person to whom I am writing knows the above to be true. Your long acquaintance with the fluctuating state of merchandize procures respect, and gives a sanction to every thing you say: but, as far as I am able to learn, those failings in the mercantile world are more frequent now than when you was engaged in trade. I am not ambitious of acquiring riches; my whole desire is to obtain a peaceable possession of the comforts of life, to do justice to every one with whom I have any dealings, and to live and die an honest man. Such, sir, is the plan I have laid down for my future conduct in life: but alas! it will require the assistance of all my friends to enable me to execute it with a becoming propriety. Let me therefore beg your advice on an affair of so much importance, and whatever you dictate shall be the invariable rule of my conduct, whilst the thanks of a grateful heart shall be continually returned for so benevolent an action.

I am, sir, &c.

LETTER CXX.

The answer.

Sir,

IF I can form any judgment of the integrity of your actions, and the purity of your intentions, from the contents of the letter now before me, I should not hesitate one moment in declaring, that it is almost impossible your name will ever

appear in the gazette under the disagreeable circumstances you have mentioned: for how is it possible to suppose, that the man who keeps a regular account of his proceedings, his loss and gain, should not know whether his circumstances are affluent or distressed? and whatever you may think of those merchants who have often failed, although reputed affluent, yet if you had attended to their examination before the commissioners, I believe you would have great reason to alter your opinion. I speak concerning bankruptcies in general; for there are some unforeseen accidents, which even the greatest prudence cannot prevent. But these are extraordinary cases, and seldom happen. If you examine minutely into the nature of those causes which generally occasion bankruptcies, you will find them arising from something with which you are still unacquainted. I shall endeavour to point out a few, and submit to your own judgment whether I am mistaken or not. And the first is generally a careless attention to business the not keeping regular accounts, and a more earnest desire after public entertainments, than assiduity to business on the 'change. Mercantile affairs require a clear and solid judgment; and it is morally impossible for that man to prosper in trade, whose mind is continually engaged in the pursuit of things foreign to, and wholly unconnected with that station in which Providence has placed him. It is a contradiction in terms. Assiduity always procures respect, and generally insures success. Another cause of the many failures in the mercantile world, is the vanity of those in trade, living above their circumstances. This vice is at present so predominant among the citizens, and its consequences so fatal, that one would almost imagine the people were labouring under some penal infatuation. Formerly the citizens of London were distinguished in a peculiar manner for their gravity; the 'change and the custom-house were the only places they frequented when they went from home. But now the face of affairs is changed, and those places where their predecessors acquired fortunes, are considered as too low and vulgar for them to be seen at. Nay, so far have they carried their extravagance, that all distinctions are in a manner confounded, and the wife of a tradesman is hardly known from the lady of a peer. Dissipation, extravagance, and even debauchery, have taken place of activity, prudence, and frugality; that instead of acquiring independ-

ent fortunes, and retiring from business with credit and honour in their advanced years, we first see their names in the gazette, and the remainder of their lives is either spent in a prison, or they are left to struggle through the world without credit under the odious appellation of a bankrupt. The last cause I would mention is naturally the effect of the others; I mean a desperate attempt to repair a broken fortune by engaging too deeply at gaming in the Alley. This practice has been attended with such pernicious consequences, that the children unborn will become real sufferers through the madness of their infatuated parents. When those who have wasted their substance in riotous living, are awakened by a feeling sense of their approaching shame and misery, they generally muster up all they can procure, and at one stroke venture it all in the Alley, where, if one is successful, most commonly twenty are ruined. What I have now told you is the result of long experience, and I doubt not but you will find too glaring proofs of it. It now remains that I should, in compliance with your request, point out some rules to be observed, in order to carry on business, both with credit, honour, and profit. But I know of no method more proper than to act diametrically opposite to the conduct of those already mentioned.

Learn to be wise by others' harm,
And you shall do full well.

Never leave that undone till to-morrow that can be performed to-day.

Never trust that to either a friend or a servant which can be done by yourself.

Keep an account of every day's expense, and once at least every week compare your debt with your credit.

Be not over anxious in acquiring riches. Trade is solid, but slow; and experience has long since convinced me, that those who are over-hasty in acquiring riches, most commonly fail in their attempts, and soon find themselves real beggars. But, above all, remember, that "in vain do we rise soon, or sit up late, unless our labours are crowned with divine blessings." I leave these things to your consideration, and am

With great sincerity,
Your well-wisher.

LETTER CXXI.

From a gentleman of decayed circumstances in the country, to another lately returned from the East Indies, recommending his son to his protection.

Sir,

I WAS greatly pleased to hear of your arrival, but much more so, that you had acquired an ample fortune. You knew me when my circumstances were not only easy, but likewise affluent; and you also know that, at that time, I was glad of every opportunity of assisting my friends. But alas! I am now in a quite different situation. By the loss of a ship from Jamaica, I was obliged to stop payment, and give up all to my creditors, who have generously allowed me a small annuity for my subsistence. When that fatal event took place, I retired into the country, with my wife and children, and my time has since been spent in superintending their education. The bearer, my eldest son, is just twenty, and is very desirous of going to the East-Indies; but my circumstances are such, that it is not in my power to give him any assistance, nor indeed do I know in what manner to proceed in an affair of so much importance. The friendship which subsisted betwixt us before you left England, gives me some encouragement to hope, that your elevation to affluence and grandeur will not make any alteration in your sentiments concerning benevolence, notwithstanding the depressed situation to which I am reduced. I rather think that my present distressed circumstances will plead more powerfully in favour of the youth, than if he was supported even by the recommendation of the whole body of directors. I have given him an education perhaps beyond my circumstances, and suitable, I hope, to any situation in the mercantile world. His morals, so far as I know, are pure, and I doubt not his conduct will give satisfaction; if therefore you will be pleased, either to take him under your own direction, or instruct me in what manner to proceed, in order to promote his interest, you will thereby confer a lasting obligation on an indulgent, though afflicted parent, and it shall be acknowledged with gratitude to the latest period of my existence.

I am, sir,

Your very humble servant.

LETTER CXXII.

The answer.

Dear Sir,

WHEN I read your affecting letter, I scarce knew whether I was more grieved to hear of your distressed circumstances, or filled with shame that I had been three months in England, and never inquired for one who had not only treated me with humanity, but even assisted me in making my first voyage to the Indies. Your house was an asylum to me when I was utterly destitute, and I should consider myself as an object of the utmost abhorrence, if I hesitated one moment in complying with your request, relating to the amiable youth who brought me the letter. But in what light must I consider myself, were my gratitude to the best of men confined to such a favour as would cost me nothing, or what I would grant even to a stranger! No, sir, I am sensible of benefits received, and should consider myself as a mean abject wretch, if I did not acknowledge them with gratitude. I have just been with your son to the Directors, and he is engaged as a writer at Bengal. If the climate agrees with his constitution, there is no great fear but he will soon acquire a considerable fortune. For which purpose I have deposited, in the hands of the supercargo, five hundred pounds for his use, which you know is more than I had when I first embarked for that part of the world. But still I should consider myself as acting very partially, if whilst I am making provision for the son, I should forget his aged parents. The ships for India don't sail till next March, so that your son will have at least three months to remain with you before he embarks. He sets off with the coach to-morrow, and I have entrusted him with something for your immediate use. I intend calling to spend a few days with you next month, and be assured that nothing in my power shall be wanting to make your life as agreeable as possible. I have not so far forgot the principles of a virtuous education, as to look with indifference on the various dispensations of Providence. How true is that saying of the wise man, "The race is not to the swift, nor the battle to the strong!" as human wisdom cannot discern the progress to earthly grandeur, so man's prudence is not always able to guard against calamitous events. I am therefore determined not to place any confidence in

riches, but only consider myself as the steward of that all-bountiful God from whom I have received them. This is my fixed resolution, and I hope no allurement whatever shall tempt me to deviate from it.

I am, dear sir,
Your sincere friend.

LETTER CXXIII.

From a clergyman in the country, to a lady in London, on the death of a valuable friend.

Madam,

DEATH, that king of terrors, having pierced with his fatal shaft the heart of the generous Pollio, I went to pay my last duties to my deceased friend; but who can describe that torrent of sorrow which overwhelmed my breast, on my arrival at the house of mourning! he had just completed an ample and commodious seat, but was not permitted to spend one joyful hour under its roof. His gardens were planted with the choicest fruits, and decorated in the most graceful manner: but their master is gone down to the valley of the shadow of death. Since death is the portion of every individual, we should engrave the thoughts in the most legible characters, on the tablets of our memories. We see our neighbours fall, we turn pale at the shock, and feel a trembling dread. No sooner are they removed from our sight, but driven in the whirl of business, or lulled in the languors of pleasure, we forget Providence, and neglect its errand. The impression made on our unstable minds, is like the trace of an arrow through the penetrated air, or the path of the keel in furrowed waves. Did we reflect seriously on the numberless disasters, such as no human prudence can foresee, nor the greatest care prevent, that lie in wait to accomplish our doom, we should be obliged to look upon ourselves as tenants at will, and liable to be dispossessed of our earthly tabernacle at a moment's warning. The last enemy has not only unnumbered avenues for his approach, but even holds his fortress in the seat of our life. The crimson fluid which distributes health, is impregnated with the seeds of death. Some unforeseen impediment may obstruct its passage, or some unknown violence may divert its course; in either of which cases it acts the part of a poisonous draught,

or a deadly wound. The partition which separates time from eternity, is nothing more than the breath of our nostrils, and the transition may be made in the least particle of time.

If we examine the records of mortality, we shall find the memorials of a mixed multitude resting together, without any regard to rank or seniority. None are ambitious of the uppermost rooms, or chief seats in the mansions of the dead, none entertain fond and eager expectations of being honourably greeted in their darksome cells. The man of years and experience, reputed as an oracle in his generation, is content to lie down at the feet of the babe. In this common receptacle, the master is equally accommodated with his servant. The poor indigent lies as softly as the most opulent possessor. All the distinction that subsists, is a grassy hillock bound with osiers, or a sepulchral stone ornamented with imagery.

Why then should we raise such a mighty stir about superiority and precedence, when the next remove will reduce us all to a state of equal meanness? why should we exalt ourselves and debase others, since we must all one day lie upon a common level? we must all be blended together in the same common dust. Here persons of contrary interests, and different sentiments, sleep together. Death having laid his hands on the contending parties, and brought all their differences to an amicable conclusion.

Eternity! how are our boldest, our strongest thoughts, lost and overwhelmed in thee! who can set land-marks to limit thy dimensions, or find plummets to fathom thy depth? what numbers can state, what lines can gauge the lengths and breadths of eternity? mysterious, mighty existence! when ages, numerous as the bloom of spring, increased by the herbage of the summer, both augmented by the leaves of autumn, and all multiplied by the drops of rain, which drown the winter—ten thousand more than can be represented by any similitude, or imagined by any conception, are all revolved in eternity—vast, boundless eternity! after all those numerous ages are expired, eternity is only beginning to begin.

I am, madam,

Your sincere, though afflicted friend.

LETTER CXXIV.

From a gentleman to his friend, on happiness.

Dear Sir,

IT seems to be the fate of man to seek all his consolations in futurity. The time present is very seldom able to fill desire or imagination with immediate enjoyment, and we are therefore forced to supply the deficiencies by recollection or anticipation.

Every one so often experiences the fallaciousness of hope, and the inconveniences of teaching himself to expect what a thousand accidents may preclude, that, when time has abated the confidence with which youth rushes out to take possession of the world, we naturally endeavour, or wish at least, to find entertainment in the review of life, and to repose upon real facts, and certain experience.

But so full is the world of calamity, that every source of pleasure is polluted, and tranquillity disturbed. When time has supplied us with events sufficient to employ our thoughts, it has mingled them with so many disasters and afflictions, that we shrink from the remembrance of them, dread their intrusion on our minds, and fly from them to company and diversion.

No man that has past the middle point of life can sit down to feast upon the pleasures of youth, without finding the banquet embittered by the cup of sorrow. Many days of harmless frolic, and many nights of honest festivity will recur; he may revive the memory of many lucky accidents, or pleasing extravagances; or, if he has engaged in scenes of action, and been acquainted with affairs of difficulty and vicissitudes of fortune, may enjoy the nobler pleasure of looking back upon distress firmly supported, upon danger resolutely encountered, and upon oppression artfully defeated. Æneas very properly comforts his companions, when, after the horrors of a storm, they have landed on an unknown and desolate country, with the hope that their miseries will, at some distant period, be recounted with delight. There are, perhaps, few higher gratifications than that of reflection on evils surmounted, when they are not incurred by our own fault, and neither reproach us with cowardice nor guilt.

But this kind of felicity is always abated by the reflection, that they with whom we should be most pleased to share it, are now in the grave. A few years make such

vock amongst the human race, that we soon see ourselves prived of those with whom we entered the world. The n of enterprize, when he has recounted his adventures, orced, at the close of the narration, to pay a sigh to the mory of those who contributed to his success: and he that s spent his life among the gayer part of mankind, has ickly his remembrance stored with the remarks and re-rtees of wits, whose sprightliness and merriment are now t in perpetual silence. The trader, whose industry has plied the want of inheritance, when he sits down to en- his fortune, repines in solitary plenty, and laments the sence of those companions with whom he had planned t amusements for his latter years: and the scholar, ose merit, after a long series of efforts, raises him from scurity, looks round in vain from his exalted state, for his l friends, to be witnesses of his long-sought-for affluence, d to partake of his bounty.

Such is the imperfection of all human happiness; and ry period of life is obliged to borrow its enjoyments from time to come. In youth we have nothing past to en-ain us; and in age we derive nothing from the retro-ct, but fruitless sorrow. The loss of our friends and panions impresses hourly upon us the necessity of our departure. We find that all our schemes are quickly n end, and that we must lie down in the grave with forgotten multitudes of former ages, and yield our es to others, who, like us, shall be driven awhile by or fear about the surface of the earth, and then, like e lost in the shades of death.

yond this termination of our corporeal existence, we herefore obliged to extend our hopes; and every man ges his imagination with something which is not to en till he has lost the power of perceiving it. Some e themselves with entails and settlements, provide for ncrease and perpetuation of families and honours, and ve to obviate the dissipation of fortunes, which it has the whole business of their lives to accumulate. s, more refined and exalted, congratulate their own upon the future extent of their reputation, the last ne of their performances, the reverence of distant s, and the gratitude of unprejudiced posterity.

not, therefore, from this world, that any ray of t can proceed to cheer the gloom of the last hour. urity has still its prospects; there is yet happiness

in reserve sufficient to support us under every affliction. Hope is the chief blessing of man, and that hope only is rational, which we are certain cannot deceive.

I am, sir, &c.

LETTER CXXV.

From his friend in answer, concerning the immortality of the soul.

My dear friend,

THE picture you have drawn of human nature is too true to be denied, and what you have said of the impossibility of enjoying real happiness in this life, has led me to consider that pleasing subject, the immortality of the soul.

The soul has been treated of by many philosophers; several have pretended to define it, some to describe its substance, and, in a word, many have pretended to say what it really is in itself. For my part, I fairly renounce every attempt to explain either its nature or connection with the body: I am content with my confidence, that I have a reasoning faculty within myself, of which, together with my visible body, I am composed and constituted. It must be allowed, that through all the parts of nature there appears a most benevolent intention in the Providence of God for man's preservation and comfort. The earth and waters administering to his food and raiment, animals of various kinds are preserved for him in due season, as we every day experience. But these pleasures are but of a subordinate degree; he enjoys something of a far more sublime nature, his power of contemplating on the goodness of his Maker in the creation of all these things which renders him desirous of something above and beyond them all.

Can it therefore be suggested, that beings capable of the most refined contemplation on the works of the creation; beings capable of being moved and affected even to an inexpressible degree of pleasure, by the combined harmonies of sound; beings capable of increasing and advancing their knowledge and speculation in all things, even to their last moments; beings capable of conceiving notions which no part of their mortal frame can possibly convey to their understanding, and in which no instrumental influence can have any share; beings that are never satisfied in searching after truth through all the winding labyrinths and hidden recesses of nature; I say, can it be imagined, that such things should

be deprived of all existence, in the midst of these growing speculations, which can have no origin but what is truly divine? its fulness must be in an hereafter. Our very imagination reaches to eternity, in spite of all that can be said by the most obstinate atheist, or our own doubts can devise. Hope is a constant instinct which inspires men with a desire of finding some better state, and is a sure presage of futurity; nor could any man on earth be possessed of it, if that state were not certain, no more than he should shrink at committing a wicked act, if there were no power within himself that is to live hereafter. Another strong proof of the immortality of the soul flows from the infallible goodness and justice of the Divine Being; for if it were not immortal, and ever conscious of good and evil done in this life, that goodness and justice would be liable to be called in question. This notion has often confounded some of the greatest philosophers, and is at the same time one of the greatest considerations to prove a future state, when entered upon with deliberation. Can we hesitate to believe the immortality of the soul, when we see how the most abandoned miscreants live and prosper in affluence of fortune, carrying it with a high hand against their neighbours, distressing all in their power, enjoying and rioting on the substance of widows and orphans, and at last going to the grave unpunished; whilst the innocent and virtuous suffer a series of afflictions and miseries, by the means of these powerful tyrants, all their lives, and, at length, lie down in the dust wronged and unredressed in this life? if then there be not an hereafter for the soul, and if it be not conscious of past good and evil, where is the justice, where is the goodness, where is the mercy, where is the benevolence in giving being to mankind, for no other end but to suffer pains and miseries at the hands of another? and what but partiality, which is injustice in itself, would have ordered sufferings like these for some, and a power of tyrannizing to others, for the short date of the life of man here, were there no punishment for the unjust and base, no happiness for the virtuous and injured hereafter? this is a consideration dreadful in its very essence, if justice was nowhere to ensue. But who can behold the beauties of all the parts of the creation? who can see himself and know he exists, and at the same time observe not only the careful provision made for him, but also the numberless methods of pro-

pagating and preserving them for his use, without knowing, at the same time, that they were created for him as well as the tyrant who deprives him of them; and the avaricious, who abuses the good things of this life by denying them not only to others, but even to himself. I say who can be sensible to those things, who observe this divine impartiality, and doubt of future rewards for the virtuous, and future punishments for the wicked? for millions of evil deeds are unpunished, and as many wrongs done without restitution in this life; and, therefore, though a wicked man may escape punishment in this life, it is impossible he should even shun the justice of that divine law, which necessarily points out, that social virtues and benevolence should be the reciprocal commerce between man and man, during his short stay here, and that under the severest restrictions and penalties. Where then must the uncertain justice of the Divine Being take place? if not on this side the grave, it must certainly be after the soul is separated from the body. Such, my dear friend, are my thoughts on that most important subject, and I leave them with you as a testimony of my unfeigned affection. I am, sir,

Yours in the greatest affection.

LETTER CXXVI.

From a gentleman to his friend, concerning prejudice.

Sir,

I WAS lately in company with several gentlemen, and as the conversation turned upon a variety of subjects, I was much surprised to find every one prejudiced to his own favourite opinion, without being able to assign a reason why they should so hastily take upon themselves to dogmatize with so much assurance.

Among the various errors, into which human nature is liable to fall, there are some which people of a true understanding are perfectly sensible of in themselves, yet either wanting a strength of resolution to break through what by long custom has become habitual, or being of too indolent a temper to endeavour an alteration, still persist to act in contradiction to the dictates of even their own reason and judgment. What we call prejudice, or prepossession, is certainly that which stands foremost in the rank of servility. It is the great ringleader of almost all the mistakes we are

guilty of, whether in the sentiments of our hearts, or the conduct of our actions. As milk is the first nourishment of the body, so prejudice is the first thing given to the mind to feed upon.—No sooner does the thinking faculty begin to show itself, than prejudice mingles with it, and spoils its operations: whatever we are either taught, or happen of ourselves to like or dislike, we, for the most part, continue to applaud or condemn to our life's end. So difficult it is to eradicate, in age, those sentiments imbibed in our youth.

It is this fatal propensity which binds, as it were, our reason in chains, and will not suffer it to look abroad, or exert any of its powers: hence are our conceptions bounded;—our notions meanly narrow;—our ideas, for the most part, unjust; and our judgment shamefully led astray. The brightest rays of truth in vain shine upon our minds, when prejudice has shut our eyes against them. We are even rendered by it wholly incapable of examining any thing, and take all upon trust that it presents us: this not only makes us liable to be guilty of injustice, ill-nature, and ill-manners to others, but also insensible of what is owing to ourselves; we run with all our might from a real and substantial good, and court an empty name, a mere nothing. We mistake infamy for renown, and ruin for advantage: in short, where a strong prejudice prevails, all is sure to go amiss.

What I would be understood to mean, by the word prejudice, is not that liking or disliking, which naturally arises on the sight of any new object presented to us. As, for example, we may happen to fall into the company of two persons equally deserving, and equally strangers to us, and with neither of whom we either have, or expect to have, the least concern: yet shall we have in spite of us, and without being able to give any reason for it, greater good wishes for the one than the other. But this is occasioned by that sympathy which nature has implanted in all created beings.

This, therefore, is what we call fancy, and very much different from prejudice, which indeed enters chiefly through the ears. When our notions of persons or things, which we of ourselves know nothing of, are guided, and our approbation, or disapprobation of them excited merely by what we are told, and which afterwards we refuse to be convinced is false, then it is that we may be said to be governed by that settled prepossession so dangerous to the world, and to our characters, interest, and happiness; for the other is light, volatile, and of little consequence.

To avoid being led away by such a dangerous error, we should take nothing upon trust, but all upon trial. Whether in the study of the arts, or in our inquiries concerning religion, politics, or any thing else, we should sit down with a determined resolution to hear impartially both sides, and to be directed by that which our reason most approves. Had not some great persons divested themselves of prejudices, we had never been favoured with all those valuable improvements in experimental philosophy, made of late years in different parts of Europe. After all, it is no easy matter to divest ourselves of acquired prejudices; and it is a melancholy reflection, that part of our years are spent in acquiring such fatal notions, that there is scarce time left to eradicate them:

So from the time we first begin to know,
We live and learn, yet not the wiser grow;
But he who truth from falsehood would discern,
Must first disrobe the mind, and all unlearn;
To dispossess the child the mortal lives;
And death approaches ere the man arrives;
Thus truth lies hid, and ere we can explore
The glittering gem, our fleeting life is o'er. PRIOR.

I am, sir, your sincere friend.

LETTER CXXVII.

The four following letters are on subjects of the utmost importance.

From a gentleman lately entered upon house-keeping, to a friend.

Dear Sir,

IF we reflect on the nature of the human species, we shall be convinced that all mankind were originally designed by the great Creator for social creatures. For can we imagine, that man, above all other animals, is born the most indigent, helpless, and abject? our mutual dependance on each other is, therefore, one of the first things we should know, and be convinced of; and, consequently, we ought to aid and relieve one another, and promote the happiness of every individual, as far as is consistent with truth, and the dictates of right reason. Can we suppose, that the Supreme Being bestowed upon us the wonderful faculty of expressing and communicating to others our ideas by sounds, for no purpose?

Is it reasonable to think that man ought to live in solitude and expect happiness only from himself? in other parts of the creation, the wisdom of Providence has done nothing in vain. The use of words was not given us to converse with brutes, for they neither understand nor return them. It is therefore evident, they were designed for the mutual intercourse of the human species. Besides, the same passions are common to all men; love and hatred, hope and fear, pleasure and pain, are the same in every individual, who acts conformable to his nature. This likeness in our desires must necessarily attract us, and create in us such an esteem for each other, that nothing but unnatural dispositions, or the greatest corruption can dissolve. Let us suppose a man banished into the remotest wilderness, without the commerce, the company, or the friendship of his fellow-beings, how dismal must his condition be! he may, perhaps, find means to continue his existence by taking such animals as the desert affords, and by gathering such fruits and vegetables as the earth spontaneously yields: but his life must be a continual scene of horror and despair; no friend to converse with; no mortal to defend him from the ravenous jaws of the savage inhabitants of the forest; no physician to administer the salutary productions of nature, when pain and sickness make their approach. In short, he would be so far from arriving at happiness, that he would scarce desire to support his existence, and even court the king of terrors to terminate at once his sorrows with his life.

Since choice, as well as necessity and conveniency, should induce all men to unite and form societies, it is the indispensable duty of every individual to become an useful member, and contribute all in his power to promote the happiness of the whole. In order to this, before we embark in any action, we should reflect on the consequences which must naturally flow from it by imagining it to have been already done by another; and we shall immediately be able to judge of the modes of pleasure or pain it will give to others, from the manner of its affecting ourselves. To a reasonable being, nothing brings pain but vice, or pleasure but virtue. This precaution must tend to promote benevolence, friendship, and honesty among mankind; whereas the not observing it, subjects us to the tyranny of our passions, to gratify which, men frequently become faithless, cruel, dishonest, and traitorous. We are convinced, that men must live in societies; and, in order to live happy, it is evident they must be ir-

tuous, since nothing else in our power can mutually secure us; human beings are so circumstanced, that they should love, assist, and protect each other. The great end of our being is happiness; it cannot be supposed, that the omnipotent Author of nature intended any being should inevitably be miserable. Human happiness is always proportional to the perception we have of ideas or things; that is, the same object may give a higher degree of happiness to one person than to another; but no degree of human happiness can subsist without society: men, therefore, enter into societies for the mutual happiness of each other; and that every individual should enjoy the advantages resulting from such an union, by regulating all human actions by some standard or law. In childhood the laws of action naturally flow from the modes of pleasure and pain, which sensible objects impress on their tender organs. Those of men fundamentally arise from the former, but with this difference, that the reasoning faculty, now grown strong by experience, determines these things to be good or evil, in the same manner, in which we before affirmed this, or that, to be pleasure or pain. Hence it is evident, that the spring of action is the same both in the mind and in the body; for that which is evil to the mind, is by the same rule painful to the body; and that which is truly pleasing to the body, is also good to the mind. It is therefore evident, that the ideas of good and evil are naturally evident to the mind, by the assistance of reason. The very laws of property may be examined by these first principles of pleasure and pain. While we are infants, we are subject to the law of our senses; when we are men, to that of our reason. And, therefore, unless we abandon reason, the characteristic of our nature, we must regulate our actions by her precepts.

Though a man has a freedom of will, he is not, on that account, lawless, and at liberty to commit what outrages or violence his vicious appetites suggest. The will, as well as the appetite, are the servants of reason, and should be governed by her, as she is by her own laws: we may, therefore, rationally conclude, that men should live in perpetual obedience to some law: and, as the law of reason is the most suitable to human nature, it is consequently the most eligible. The immutable will of the Supreme Being is a kind of law which he has imposed upon himself; those immense orbs, which regularly move through the system of the universe,

have motion and gravitation, attraction and repulsion, assigned for their laws: and man has reason. And it is reasonable to think, that the same economy runs through all the beings in nature.

From what has been said, it evidently appears, that societies are not only the source of happiness, but also absolutely necessary; and that they cannot subsist without some law. Nor should man, notwithstanding the loud demands of his passions, think himself enslaved for living under the dominion of reason, since the great Creator himself regulates his conduct by a law, which, from the unchangeableness of his nature, has subsisted from, and will continue to all eternity. Why then should not we strictly conform ourselves to the principles of reason? if pleasure be desirable, as most surely it is, we can only hope to obtain it by following her dictates. Those pleasures we enjoy, contrary to her precepts, always leave a sting behind them, infinitely superior to the joys we find in their possession. We should, therefore, always let reason direct our actions, and remember the golden rule of doing to others what we ourselves, in their circumstances, should desire from another. This is alone sufficient to conduct a man innocently and safely through the journey of life, till death draws the veil, which separates this from the world of spirits. I am, sir, yours affectionately.

LETTER CXXVIII.

From the same, on pride.

Dear Sir,

THE great inequality that we often perceive in the productions of the mind of the same man, is not in the least to be wondered at; for, as man's body is composed of the elements, so it varies with the weather, and changes oftener than the moon: so the soul, though in itself immutable, yet it is connected with, and compelled to act in and through those corporeal organs, which are always changing, must of necessity, have its powers of acting more or less impeded; must rise and fall like the mercury in the glass, according to their degree of clearness. Hence the mind is one hour pure as ethereal air, the next, foul as the thickest fog.

For pride, that busy sin,
Spoils all that we perform. WATTS.

Since the powers of the mind do thus depend upon the organs of the body, which vary like the wind, where is the

certainty of human wit? where the boaster of human reason? this fickleness of the mortal frame, this instability of human wisdom, should teach us humility, and abase our pride. There is surely no passion whatsoever so universal in the human species as pride, yet none so unreasonable; it is, indeed, the very foundation of folly; and he that has the greatest share of it, must of consequence have the least reason.

If we look through the whole race of man, we shall see them all complaining of some want or other; but where shall we find one who has sense enough to complain of the want of reason? we all complain of the want of something which we do not really need, yet the only thing which we do truly want, we all think we have not only enough of, but to spare; for who is there that is not satisfied with his own share of sense, or does not think himself able to direct others? our pride of reason is indeed so great, that we are more ambitious of being esteemed wise than good; yet what can more plainly prove our folly? for, who was ever at once both wicked and wise? wisdom and wickedness can be no more united than truth and falsehood; when one enters, the other must retire.

Of all human excellences, reason is undoubtedly the greatest; but there are some whom nature has indeed favoured with superior powers, who are too apt to look down with a sort of contempt on their fellow-creatures of inferior parts; yet, if they would but impartially look into and consider themselves, they would surely confess they can have nothing in nature to boast of as really their own; they that have most wisdom, will ever be most humble; they will acknowledge, that whatsoever qualifications they may be blessed with, the honour of them is only due to their Creator: if my watch goes well, shall it boast itself; or is the maker to be praised? how much more the Creator, who not only put this human machinery together, but made all the materials also! he that arrogates to himself honour on account of any excellence whatsoever, is a thief, and robs his Creator. The royal Psalmist, when he blessed and praised the Lord for his people's offering so willingly towards erecting the temple, most truly says, 'But who am I, and what is my people, that we should be able to offer so willingly after this sort? for things come of thee, and of thine own have we given thee.'—There is indeed

nothing that mankind are so prone to be proud of, as their reason; we look upon that as our own intrinsic jewel, not liable to be lost, like wealth, or fortune's other external favours, but fixed to ourselves, and permanent as our existence; yet how often do we see this boasted excellence totally perish by the most trivial means? a tile falling shall disorder some slender vessel of the brain, when, like a flame extinguished, it vanishes, never to be rekindled. How often, like the shrivelled branches of a tree, whose vessels being obstructed wither for want of their nutritive sap, is this vaunted jewel lost by a paralytic blow? nay, indeed, how often has the vain pride of reason, and the self-assumed honour of it, degraded human nature to a brute, and procured the just punishment of Nebuchadnezzar? pride is the parent of evil, and of all the passions is the most odious to our Creator and most hurtful to ourselves; it makes us rob him of his due praise, and ourselves of all content; for a proud man will ever meet with some poor Mordecai. Pride makes men look at their own merits thro' a magnifying optic, at others through a contracting glass; and though it blinds us to our own follies, yet it makes us pry out the frailties of others with eagles' eyes; and, according to the word of perfect wisdom, it makes us 'see the mote in another's eye, but not the beam in our own.' —Pride and reason can never accord; they are in nature opposite, and as contrary as love and hatred, and as incompatible as light and darkness.

There is, however, a just, necessary, and well-founded ambition, which we should ever carefully distinguish from pride.

To delight in, and take every opportunity of exerting all the powers we are possessed of towards honouring our Creator, and serving our fellow-creatures, is not only reasonable, but the highest and noblest use to which human reason can be applied; it is indeed the very end for which it was given. When we see a man exerting his power to these purposes, nothing can be more unjust to him, or more detrimental to society, than to attribute them to his pride. We are too apt to judge of others by ourselves; when we see another possess such qualifications as would make us proud, we, without further evidence, conclude him to be so; superior excellence always attracts envious eyes, and what virtue will not envy construe into vice? that ambition can never be justly blamed, that produces, or endea-

vours to produce, public good; but some are so envious, that they cannot see any shining talent in another without snarling at it, like dogs barking at the moon.

To curb our pride, and check our unjust censures, we should all look into, and study that living and most instructive book, our own hearts; for nothing will so effectually suppress our pride, or correct our censures, as to know ourselves. He that most clearly perceives his own imperfections, will be the last to seek out and condemn those of others; he will be, like those who brought the woman taken in adultery, self-convicted, and steal away in silence. Man's only true way to wisdom is to know himself. He that would be esteemed truly wise, must first find out and amend his own faults; for, what regard will be paid to the lips of him, who contradicts them by his life? who will mind the praises of freedom from the mouth of one who chooses to be himself a slave? or, who will be directed in his way by one that cannot see his own? it is certain, that beside the various external impulsions of the elements, which man can no ways avoid, he has within himself so many false friends, so many flattering courtiers called passions, who paint in his mind such pleasing delusive images, and draw such an artful shade over his reason, that renders it very difficult for him to see himself in an impartial light; yet, however difficult it is, it may be done; this mist of the mind may be cleared up; these false friends may be unmasked, and these mental flatterers detected and condemned, by resolutely exerting our reason, and trying them at her unbiassed bar. The best of mankind will, by a thorough and impartial inspection into themselves, by carefully viewing the mirror of their minds, find failings sufficient to abate their pride.

Self-knowledge is of all attainments whatsoever the most useful to ourselves, and most beneficial to others; it not only teaches us to think humbly of ourselves, and to amend our faults, but, like heaven, to pity and forgive the frailties of others; it teaches us, whatsoever degree of reason we may be blessed with, not to be puffed up with pride, but to consider it as a talent intrusted to us, of which we must render a just account; not to assume the least honour of it to ourselves, but to act as becomes reasonable creatures, and to give all the glory to him from whom we received the power.

I am, sir, your sincere friend.

LETTER CXXIX.

From the same, on the utility of studying the sciences.

My dear Friend,

THAT wonder is the effect of ignorance, has often been observed. The awful stillness of attention, with which the mind is overspread at the first view of an unexpected effect, or an uncommon performance, ceases when we have leisure to disentangle complications, and investigate causes. Wonder is a pause of reason, a sudden cessation of the mental progress, which lasts only while the understanding is fixed upon some single idea; and is at an end when it recovers force enough to divide the object into its parts, or mark the intermediate gradations from the first motive to the last consequence.

It may be remarked with equal truth, that ignorance is often the effect of wonder. It is common for those who have never accustomed themselves to the labour of inquiry, nor invigorated their confidence by any conquests of difficulty, to sleep in the gloomy quiescence of astonishment, without any effort to animate languor, or dispel obscurity. What they cannot immediately conceive, they consider as too high to be reached, or too extensive to be comprehended; they therefore content themselves with the gaze of ignorance, and, forbearing to attempt what they have no hopes of performing, resign the pleasures of rational contemplation, to find more pertinacious study, or more active faculties.

Many of the productions of mechanic art, are of a form so different from that of their first materials, and consist of parts so numerous and so nicely adapted to each other, that it is not possible to consider them without amazement. But when we enter the shop of artificers, observe the various tools by which every operation is facilitated, and trace the progress of a manufacture through the different hands that, in succession to each other, contribute to its perfection, we soon discover that every single man has an easy task, and that the extremes, however remote, of natural rudeness and artificial elegance, are joined by a regular concatenation of effects, of which every one is introduced by that which precedes it, and equally introduces that which follows.

The same is the state of intellectual and manual performances. A long calculation, or a complex diagram, affrights

the timorous and unexperienced from a second view; but, if we have skill sufficient to analyze them into simple principles, it will generally be discovered that our fear was groundless. Divide and conquer, is a principle just equally in science, as in policy. Complication is a species of confederacy, which, while it continues united, bids defiance to the most active and vigorous intellect; but of which every member is separately weak, and which may therefore be quickly subdued, if it can once be broken.

The chief art of learning, as Locke has observed, is to attempt but little at a time. The farthest excursions of the mind are made by short flights frequently repeated; the most lofty fabrics of science are founded by the continued accumulation of single propositions.

It often happens, whatever be the cause, that this impatience of labour, or dread of miscarriage, seizes those who are most distinguished for quickness of apprehension; and that they who might with great reason promise themselves victory, are least willing to hazard the encounter. This diffidence, where the attention is not laid asleep by laziness or dissipated by pleasures, can rise only from confused and general views, such as negligence snatches in haste, or from the disappointment of the first hopes formed by arrogance without reflection. To expect that the intricacies of science will be pierced by a careless glance, or the eminencies of fame ascended without labour, is to expect a peculiar privilege, a power denied to the rest of mankind; but to suppose that the maze is inscrutable to diligence, or the heights inaccessible to perseverance, is to submit tamely to the tyranny of fancy, and enchain the mind in voluntary shackles.

It is the proper ambition of the heroes in literature, to enlarge the boundaries of knowledge, by discovering and conquering new regions of the intellectual world. To the success of such undertakings, perhaps, some degree of fortuitous happiness is necessary, which no man can promise or procure to himself; and, therefore, doubt and irresolution may be forgiven in him that ventures into the untrodden abysses of truth, and attempts to find his way through the fluctuations of uncertainty, and the conflicts of contradiction. But when nothing more is required, than to pursue a path already beaten, and to trample on obstacles which others have demolished, why should any man so much suspect his own intellects, as to imagine himself unequal to the attempt?

It were to be wished, that those who devote their lives to study, would at once believe nothing as too great for their attainment, and consider nothing as too little for their regard; that they would extend their notice alike to science and to life, and unite some knowledge of the present world to their acquaintance with past ages, and remote events.

Nothing has so much exposed men of learning to contempt and ridicule, as their ignorance of things which are known to all but themselves, and their inability to conduct common negociations, and extricate their affairs from trivial perplexities. Those who have been taught to consider the institution of the schools, as giving the last perfection of human abilities, are surprised to see men wrinkled with study, yet wanting to be instructed in the minute circumstances of propriety, or the necessary forms of daily transactions; and quickly shake off their reverence for modes of education, which they find to produce no ability above the rest of mankind.

Books, says Bacon, can never teach the use of books. The student must learn, by commerce with mankind, to reduce his speculations to practice, and accommodate his knowledge to the purposes of life.

It is too common for those who have been bred to scholastic professions, and passed much of their time in academies, where nothing but learning confers honours, to disregard every qualification, and to imagine that they shall find mankind ready to pay homage to their knowledge, and to crowd about them for instruction. They, therefore, step out from their cells into the open world, with all the confidence of authority and dignity of importance; they look round about them at once with arrogance and scorn on a race of beings to whom they are equally unknown, and equally contemptible, but whose manners they must imitate, and with whose opinions they must comply, if they desire to pass their time happily among them.

To lessen that disdain with which scholars are inclined to look on the common business of the world, and the unwillingness with which they condescend to learn what is not to be found in any system of philosophy, it may be necessary to consider, that though admiration is excited by abstruse researches and remote discoveries, we cannot hope to give pleasure, or to conciliate affection, but by softer accomplishments, and by qualities more easily communicable to those about us. He that can only converse upon ques-

tions, about which only a small part of mankind has knowledge sufficient to be curious, must pass his days in unsocial silence, and live in the crowd of life without a companion. He that can only be useful on great occasions, may die without exerting his abilities, and stand a helpless spectator of a thousand vexations which fret away the happiness of being, and which nothing is required to remove but a little dexterity of conduct, and readiness of expedients.

No degree of knowledge, attainable by man, is able to set him above the want of hourly assistance, or to extinguish the nature of fond endearments and tender officiousness; and, therefore, no one should think it unnecessary to learn those arts by which friendship may be gained. Kindness is preserved by a constant reciprocation of benefits, or interchange of pleasures; but such benefits only can be bestowed, as others are capable to conceive, and such pleasures only imparted, as others are qualified to enjoy.

By this descent from the pinnacles of art no honour will be lost; for the condescensions of learning are always overpaid by gratitude. An elevated genius, employed in little things, appears, to use the simile of Longinus, like the sun in his evening declination; he remits his splendour, but retains his magnitude, and pleases more, though he dazzles less. I am, sir, yours affectionately.

LETTER CXXX.

From the same, on the necessity of being virtuous in our youth.

Dear Sir,

MAN is the only creature in the world, whose happiness is imperfect, and who, at the same time, is sensible that it is so; who has something in him that disdains the imperfection of his own being, and languishes after a condition more perfect. Were he composed only, like other animals, of flesh and blood, he would find no more faults with his being, than they do with theirs, matter alone being incapable of reflections; these are, sir, the secret repinings of the soul, by which she evidently discovers her existence. And, since it is natural for all beings to seek and thirst after happiness, it is necessary to know where that seat is fixed, it being the want of that knowledge that makes us waste so much time in vain pursuits, [illegible] unprofitable attempts, in endeavouring to confine [illegible] which is a prison too weak to hold it: [illegible] conduct it

thither, are too feeble long to guard and retain it; it is constantly endeavouring to make its escape, and what is worse, it never fails in accomplishing its aim. Besides, if it has no other existence than the body, it must be very transitory, and perish with it in a contemptible portion of time. A man of that opinion must be sure to keep his thoughts always steadily confined within the compass of this life and world; for, if they happen to wander beyond these limits, they will enter into dark and uncomfortable regions, affording nothing but black and dismal prospects, as too many gay unthinking persons find by sad experience. Now virtue, the true science of happiness, will give us juster notions of it, and teach us that the true seat of happiness is in the soul, which is of a capacity large enough to contain it, and of a duration lasting enough to preserve it to eternity; there it may rise to immeasurable heights without restraint; it can never overburden or overpower the soul. It is the poor feeble body only, that is not able to support it, and that is too weak to bear the rapid and violent motions of the soul, when it is filled and agitated with an excessive joy. The heart is capable of bearing but a small insignificant measure of joy; it may be easily destroyed by its irresistible efforts. The heart is equally incapable of supporting immoderate joy, or immoderate grief; the one proves destructive by too great a dilation, and the other by too great a depression. Whichsoever of them happens in an immoderate degree, the frail vessel is broken, and life gushes, in a torrent, through the wound. It is a preposterous resolution of some people to defer being virtuous till they grow old, imagining that wisdom is the natural consequence of old age; as if that which is the greatest imperfection of human nature, were most proper to confer on us the highest perfection of it. Long observation, indeed, is productive of experience; but experience is very different from wisdom, though it is the utmost advantage old age can pretend to bestow upon us. Now it must be considered, that virtue is a habit of mind, which must be acquired by industry and application, to be forcibly introduced into the soul, in opposition to vice; and after it has gotten a long and undisturbed possession of it, must be attended with great difficulty, and requires a persevering resolution. It is not to be effected in a small interval of time; the approaches must be regular and gradual to dislodge so pot[illegible] enemy. It is a task that requires

the vigour of youth, and more time than old age has to bestow.

The chief end of a virtuous life is to give us as near a resemblance as is possible to the divine nature, to make us pure as he is pure; that is, to raise us to the utmost degree of purity our frail nature is capable of. Now, the deferring this work till we grow old, is resolving to be as unlike God as possible; it is a confident, but very ridiculous assurance, that old age will help our deformity, and give us a very good resemblance of him, and in an instant confer upon us purity like his, after we have wilfully passed over our whole life in contracting pollution. But can we think that, when the purest and sprightliest part of life has been prostituted to vice, the dregs are an offering fit for our Maker? and can we think, that he will accept of such a sacrifice?

It is then our highest wisdom to tread the paths of virtue in the morning of our days, that the evening may terminate with a smiling serenity; and when the struggles of reluctant nature are over, the soul may securely wing its way to the settled regions of unmolested security.

I am, sir, your dear friend.

LETTER CXXXI.

On marriage, from a lady in town to her friend in the country.

Dear Madam,

MARRIAGE is despised by some, and by others too much coveted. The first sin against the law of nature, and divine ordination; the last (too often) against their own peace and happiness. For those that are in extraordinary haste for a settlement, do commonly extend their expectations beyond what they have possessed in a single life, and many times the imaginary heaven proves a hell. Though your changing your condition had an extraordinary prospect, yet I hear my last letter, which was to wish you joy, found you in sorrow: but I know you are too well principled not to remember the time will come "when the wicked shall cease from troubling, and the weary will be at rest." For if your husband continues so industrious to torment you, as the world represents him, I believe you can expect but little rest till that time is come; unless it is by the inward peace of a good conscience, which none can take from you. This is

a consolation which clamorous wives always lose, and which can never be recompensed by any point they gain, however apparently to their advantage. Since the laws of God and nature have given men the supreme authority in marriage, we ought not first to accept them upon those terms, and then mutiny upon all occasions. For though some men are so kind as to make our yoke light unto us; yet we take them "for better for worse;" and experience shows us, that the odds are on the worse side. All this we should consider before we engage ourselves in those strict ties, which oblige us to deny our own inclinations, and comply with those of our husbands. Indeed human policy ought to teach us this lesson; for if we make a man's home less agreeable to him than any other place, we furnish him with a good excuse for going abroad, which can never be to our mutual advantage. Those men whom business does not call out to get money, are generally on the spend; and he that is driven from home by a wife's ill humour, is always more extravagant abroad, and even thinks he has a better pretence to be so, while he sacrifices his body and soul, as well as his estate, to his revenge.

Some women, indeed, will divert themselves, and not seem to mind it; and instead of endeavouring to win their husbands by complaisance, turn as extravagant as they; or as the old proverb says, "they light the candle at both ends," though they know it must at last burn their own fingers. However, they seldom fail of suffering by their rashness; and the further they run out, the sooner they find a check upon their expenses; besides, if they should preserve their honesty, yet they undergo the certain loss of their reputation, which is infinitely more valuable to them than any thing else in the world; and although by such a conduct, they may think to reclaim the men, yet "they ought not to do evil that good may come."

But I most of all wonder at some of our acquaintance who seem to be sober women, and yet recommend it, as the best way to deal with a passionate husband, to be more unreasonable than he; such a conduct may silence some men, and might be pardonable, if God as well as man were to be silenced by it. But our religion tells us, "we must not be overcome of evil, but overcome evil with good." An evil tongue never appears so odious as in the mouth of a passionate woman, railing against her husband. We commonly say

that a madman is possessed, and every one that is not in a rage himself, will allow passion to be a temporary madness, which makes men act as irrationally as lunatics, although they have not the same excuse to plead: such unhappy persons will often tell you, that passion is a natural infirmity; a violent distemper which they strive against, and therefore they ought to be excused; but let them remember that their conduct is the more unjustifiable, as they are sensible of their folly. If a husband is unkind and cruel, it is a great affliction, and the scriptures tell us, all things of that nature are grievous; but as contrary as they are to flesh and blood, yet they arise not from the dust, and that it is not for us to contend with our Maker. He that can with a word control the fury of the winds and seas, can with as little trouble avert any storm that threatens, when he sees us fit objects of mercy. For if we attempt to shake off the yoke, or think by struggling to make the chain sit looser upon us, we shall soon be convinced of our error, like birds taken in a net, who, by beating their feathers off, increase their misery, and at the same time disable themselves from making their escape. Those amongst us that know we have been so obliging as never to deserve an ill word from our persecutors, should remember, that still we every day deserve God's chastisements; and that wicked and unreasonable men are a sword of his which wounds us the deeper, the more we love the hand which he employs for our correction. But how sharp soever it is, yet we should not repine, considering it is to humble us, in order to draw us nearer to himself. He has said, that when we arrive at a proper degree of perfection, we shall be free from all our sufferings; but as long as we continue to offend, we shall be punished either in this world, or what is infinitely worse, in the world to come.

I have a few thoughts more to send you on the same subject, which I am not able at present to communicate, being in a poor state of health, but I am still,

Dear madam, your sincere friend.

LETTER CXXXII.

From the same.

Dear Madam,

IN compliance with your request, I mentioned a few things concerning marriage, and according to my promise, now sit down to trouble you with the remainder.

It is certainly a very silly thing for people to quarrel, who must be friends again: unless they choose rather to live asunder than submit silently to many things they cannot approve. I will not pretend to determine what provocation is sufficient to justify such a breach, nor to say that it cannot be justified, since even the best of women have parted from their husbands, although they seem sincerely to lament their separation. Nor does their conduct accuse them to have done it lightly, or upon the account of taking their pleasure, which would soon be discovered, as in such circumstances all eyes are upon them, and they must live more reserved than the rest of the world, or else they would quickly be liable to such a censure as must vindicate the conduct of their husbands.

And though in all quarrels betwixt a man and his wife, if it comes to a hot dispute, there are faults in both parties, yet the weaker vessel is so little considered, merely for being weak, that they are often blamed much more than they deserve; which censure they can no way prevent so well, as by a strict observance of their relative duties, and to have a conscience void of offence towards God and the world.

Nothing upon earth can be said to afford satisfaction, only as our imagination makes it appear so at a distance; and this prospect is dressed by fancy in such various shapes, that what would be a delight to one, is real misery to another; and age or possession does sometimes give the same persons such different notions, that they grow sick at the very things they languished for before. This is probably the reason, why old people are so much for denying young ones those innocent diversions they are grown weary of themselves; though perhaps, at the same time, they may gratify their own foible in something equally ridiculous. It is this contrariety in the mind that makes matrimony so uneasy; for when one sets up a separate Diana to worship, their hearts cannot be full of affection to one another; and if both are bigotted in their own way, it too often ruins not only themselves, but also their innocent children. But you, Madam,

are not in danger of falling into this error, being of too complying a nature to bring yourself and others into any inconvenience upon that score; and I rejoice to hear how unmoved you are under so great a provocation. I confess that a husband's keeping another before one's eyes, is the cruelest thing he can do; yet even in that case it is most prudent to show no frowardness; for the mistress will be sure to entertain him with mirth and caressing, which will make the wife's frowns seem more intolerable, and such women never fail to magnify all domestic accidents. These prostitutes are indeed the greatest enemies to conjugal love; for them the gentlemen put on their best countenances, and with them they pass their most pleasing hours; the indignation is reserved for the wife of his bosom, who must share in nothing but the grievances, till at last they become partners in their wants, the unavoidable consequences of such courses: some few instances we have seen of husbands who have been reclaimed by a wife's tenderness, before the intrigue has gone too far, but none I believe were ever hectored out of it. Some men are so kind to their wives, as to endeavour to conceal their falsehood: which if they do, it is very indiscreet for the ladies to inquire into it, and they are no friends who give them the information. He that goes about to hide his amour, shows either a sense of shame, or a regard to his spouse; and that may in time wean him from such company, or at least it is a sign he does not desire to grieve her, which most men esteem their great prerogative, and would lose half their satisfaction in their intrigues, were it not for their pleasure of tormenting the wife. There are some husbands, who, to use the old proverb, "have stretched the bow till it has broke;" for any woman, whose heart is divested of every virtuous principle, in such cases is to return the compliment, especially when stimulated both by pride and revenge. She thinks a gallant's admiration repays the affront which a husband puts upon her charms, by giving her place to another, perhaps less handsome than herself. This has been thought a plausible excuse by many women, and upon their husbands running astray, have diverted their melancholy hours at the expense of their honour. But whatever I have said of mutual feelings, I do not make any comparison in favour of my own sex, as I know the crime is much greater in the wife, and even detestable, modesty being the highest ornament of a woman,

and the casting it off becomes a sin both against God and nature. For my part, if I commit a fault against my sex, it being for so much resignation, they must pardon me; for I cannot advise others to more obedience than I would wish to practise myself; and I entreat all those that despise me, as being so tame a fool, that they would banish all anger out of their minds for one year, and then tell me if they have not more content in forgiving than returning a reproach.

I fear I have already exceeded the bounds of a letter, for which I ought to make an apology, but more words would give you trouble; therefore I will only beg of you to excuse and love

Your ever sincere, and affectionate friend.

LETTER CXXXIII.

From a lady to her friend, whose lover had basely left her and married another.

My dear friend,

OUR expectation of happiness is generally so ill placed, that it is no wonder we meet with perpetual disappointments. When our choice arises from passion, we have so blind a guide as will inevitably lead us to destruction; for though love appears then gentlest, yet our affections are so much the right of our Almighty Creator, that as often as we fix them immoderately upon any of the fading objects here below, we are certainly guilty of sacrilege to the Divine Goodness, which fault is commonly punished by the very thing we doat on. This, I doubt not, has been your case, and not yours alone; for soon or late few escape that mischief, especially amongst our weaker sex, whose tender nature leaves them most exposed to ruin; and though they see others shipwrecked before their eyes, will yet venture out to sea on the same bottom, insensible of danger till they perish, and often fall unpitied.

Men have a thousand advantages over us, but in the affairs of courtship they add cunning to all their other accomplishments, and are as zealous to deceive, as if their lives would be made happy by the cheat. However they will find it a sad mistake, at least if perjury is to be accounted for; although your false traitor, like many others, may look on that time at a great distance. But I suppose he thinks himself excused, as being more knave than fool, which title

indeed is so highly due to him, that I believe none will do him such manifest wrong as to dispute it; and I am sure, the blacker he appears, the greater reason you have to bless that Providence, which permitted him to break the contract, for, without doubt, he that proved so ill a lover to the best of mistresses, would have made an intolerable husband to the best of wives; and ill usage would have cost you more than his infidelity. I am sensible a heart so generous and constant as yours, cannot easily efface the deep impression he has made in it; that must be the work of time, with God's assistance, which I hope will never fail you. I do assure you, I am deeply touched with every thing that concerns you, nor is it without great regret, that I submit to my unhappy circumstances detaining me from being the companion of your melancholy hours, which I shou d endeavour, with all my power, to divert.

You say it is a daily aggravation to your trouble, to think you suffered yourself to be so easily imposed on; but that, as I told you before, is our common fate, although all impostors are not equally industrious to be wicked; and you ought not to condemn your own judgment, for want of sagacity to discover a cheat, as it would be to arraign the conduct of almost all the human race.

Pardon me, dear madam, for troubling you so far. Indeed I might have told you at first what I must mention now, and what you know already, that he only can give us comfort whom we seldom regard but when we are driven to it by necessity. Solomon, who had tried all the alluring charms of love and beauty, whose quality and riches gave him an opportunity of gratifying every inclination, without any bounds to his wishes, could call them all "Vanity and vexation of spirit." It is no wonder then, if every one of us discover the same truth to our own cost. Let us therefore resolve, as much as we can, to submit our wills to the will of our heavenly Father, who sees all our actions, and has so decreed, that our way to everlasting happiness should be through the wilderness of affliction.

I am, dear madam, your sincere friend.

LETTER CXXXIV.

From a gentleman, on the circuit, to his friend in London.

Dear Sir,

THE many trials I have been witness to on this journey, has led me to an inquiry concerning the nature of justice.

Justice is a relation of congruity, which is really found between two things: this relation is always the same, whatever being considers it, whether God, angel, or lastly, man.

Indeed, men do not always see these relations, and, even when they do see them, they are often neglected to follow their own peculiar interest. Justice exalts her voice, but she finds it difficult to be heard amidst the tumults of the passions.

Men often commit injustice, because it is their interest, and they choose rather to satisfy themselves than others. Their actions always tend to their own emolument: nobody is wicked for nothing; some reason must sway him, and that reason is always a reason of interest.

We ought to love justice, because by that means we resemble the Divine Being of whom we have so lovely an idea; because he must inevitably be just. And, though we were destitute of revelation, we should still be under the government of equity.

This induces me to believe that justice is eternal, and does not depend upon human conventions: and, if it did depend upon them, it would be a fatal truth, which we should conceal even from ourselves.

We are encompassed with men stronger than ourselves; they may hurt us a thousand different ways, and generally with impunity. What a comfort is it to us to know, that there is in the heart of all those men an inward principle, that exerts itself in our behalf, and protects us from their violence!

Were it not for this, we should have reason to live in a scene of perpetual horror; we should be as much terrified at meeting a man as a lion; and we should never, one single moment, be secure of our lives, our estates, or our honour.

When I reflect on these things, my indignation is inflamed against those persons, who represent God as a being that makes a tyrannical use of his power; who tells us he acts after a manner which we ourselves would not, for fear of offending him; who accuse him of all the imperfec-

tions which he punishes in us; and, in their contradictory opinions, describe him at one time as an unjust being, and at another, as a being who hates and punishes injustice.

When a man examines himself, what a satisfaction is it to find he has an upright heart! this pleasure, severe as it is, must fill him with rapture; he looks upon himself as a being so much above those who are destitute of it, as he is above the brute creation.

There is one thing common at the assizes which troubles me very much, and that is, the diversions of all sorts carried on at such times of solemnity. To see a fellow-creature going to the place of execution, whilst the people are engaged at play, is a practice of so inhuman a nature, that I scarce know by what name to call it. If ever seriousness was to be found amongst mortals, surely such are the times. It ought always to remind us of two things, the corruption of human nature, which renders those executions necessary, and the last day, when we shall all appear before the Judge, who cannot be deceived. But I doubt not you have long since considered these things, and therefore I shall conclude with my assurance of being, Your real friend.

LETTER CXXXV.

From a gentleman in the country to his friend in London, on retirement.

Dear Sir,

YOU know I was sick of the hurry and confusion in London, and therefore retired into the country to enjoy a calm tranquillity, and feast my eyes with nature clothed in the blooming garment of the spring. Here I often contemplate the wonders of the creation undisturbed, and think myself happier in solitude, than the gaudy courtier amidst the splendour, noise, and hurry of the court.

This is safety's habitation; silence guards the door against the strife of tongues, and all the impertinences of idle conversation. The swarms of temptations that beset us amidst the gaieties of life, are banished from these scenes of retirement; here, without disturbance, I can survey my own thoughts, and ponder the secret intentions of my own heart. In short, here I can learn the best of sciences, that of "knowing myself."

The other evening I strayed into the fields, and pleasing myself with the variety of objects that presented themselves on every side, night overtook me before I was aware. The whole face of the ground was soon overspread with shades, only a few of the lofty eminences were clothed with streaming silver, and the tops of the waving groves and summits of the mountains were irradiated with the smiles of departing day. The clouds expanding their purple wings, were tipped with a ray of gold, while others represented a chain of lofty mountains, whose craggy summits overshadowed the vales below, and along their inaccessible sides there appeared various pits and romantic caves.

A calm of tranquillity and undisturbed repose spread over the whole scene. The gentle gales fanned themselves asleep, so that not a single leaf was in motion; echo herself slept unmolested, and the expanded ear could only catch the liquid lapse of a murmuring stream. The beasts departed to their grassy couch, and the village swains to their pillows; even the faithful dog forgot his post and slumbered with his master.

Darkness was now at its height, and the different objects were only rendered visible by the faint glimmerings of the stars. This solemn scene brought to my remembrance the terrors which often invade timorous minds; this, said I to myself, is the time when the ghosts are supposed to make their appearance, and spirits visit the solitary dwellings of the dead. But what should terrify me, when I know I am encompassed by the hand of my Maker; and that in a short time I shall enter a whole world of unbodied beings. Nor is it unreasonable to suppose, that numbers of invisible beings are at this instant patrolling the same retreat, and joining with me in contemplating the works of the Almighty Creator.

When I reflect on the benefit of retirement, I am ready to plead in behalf of those Popish recluses who left the world, and shut themselves up in cells and cloisters. For although man is a social being, yet he must at least find some retirement beneficial to his health, and conducive to his eternal interest.

I am, dear sir, your sincere friend.

LETTER CXXXVI.

From a lady who had formerly kept a boarding-school, to another of the same profession, on female education.

Madam,

I RECEIVED your letter, containing the following request, viz. What are the most proper methods to be used in conducting the education of young ladies, so as to avoid extravagance on the one hand, and meanness on the other? This is a very important question, and perhaps above my poor abilities to answer. However, as I have had many years experience in female education, I shall tell you my thoughts on the subject with the greatest freedom.

It is the misfortune of the present age, that almost all ranks of people are so much infatuated as to strive who shall outdo one another in extravagance, and the daughter of an ordinary tradesman can scarce be distinguished from a lady of quality; if we inquire into the causes from which those effects flow, we shall find that they are partly owing to the conduct of the mothers, and partly to those intrusted with their education. I shall mention a few things concerning both, and leave you to judge of the propriety.

Mothers should, on every occasion, teach their daughters that it is a duty incumbent on them not to have aspiring views beyond that station in which Providence has placed them. That humble unaffected modesty in a stuff gown, will be preferred by every sensible person before either silks or Brussel's lace. That it is a greater accomplishment for a tradesman's daughter to wash a floor than to dance on it; and much more useful to be able to dress a joint of meat, than point out the particular merits of an actress, and applaud or condemn a song. But the keepers of boarding-schools are still more culpable than parents. No sooner is miss placed in one of those seminaries, than she is taught to consider herself a young lady, and even honoured with that high appellation. Thus the seeds of vanity are sown in the first rudiments of learning, and continue to operate on her conduct as she advances in years:

"Grow with her growth, and strengthen with her strength." POPE.

It is almost impossible for those who are any way acquainted with human nature, to imagine that the girl who is taught to consider herself as a lady, can ever be a pro-

per wife for a tradesman, and common sense teacheth her that she has not any thing greater to expect.

But there is something still worse; she is not only unfit to be the wife of an honest industrious tradesman, but she often occasions his ruin; she expects to be supported in the same extravagant manner as at the boarding-school; dissipation takes the place of prudence, public diversions are more attended to than domestic duties, and the unhappy husband, to enjoy peace, is often obliged to leave his business, that his lady may be honoured with his company. The fatal effects of such extravagance are soon felt, and the woman who formerly considered herself as a lady, finds, by woful experience, that she had assumed an improper name. The best, nay the only way to educate their children, consistent with their own station in life, is, on all occasions, to teach them not to expect more than their birth entitles them to. It would likewise be very beneficial to the nation, if those women who keep boarding-schools, were to instruct the girls in useful employments, rather than in such useless arts as cannot be of any real benefit to them in the world.

I am, dear madam, your sincere friend.

LETTER CXXXVII.

On sickness, from a lady to her friend, lately recovered from a dangerous illness.

Madam,

AFTER so long, so strict a friendship as has been inviolably preserved betwixt us, I hope it is not necessary for me to assure you how eagerly I wished to spend the summer at your house: but wherever I am, my heart is entirely yours; that heart which, by a thousand obligations, is tied for ever to you, I know your husband and mother's tenderness would render my care almost unnecessary; and indeed my present desire to see you since your recovery, is to know the state of your health from my own observation, rather than from the reports of others, lest they should flatter me in pity to my trembling expectations.

While we continue in this world we are subject to a variety of afflictions, and when God sees fit to lay us under severe afflictions, either of body or mind, we are obliged to submit with a becoming resignation: but, alas! in cases of that nature, we are but miserable comforters to each

other. Riches, and honours, as tempting as they appear to the greatest votaries when well, yet in sickness, if they are accompanied with their usual train of visiters, instead of doing us good by gratifying our ambition, they help to foment the disorder, without ever producing a cure. As crowned heads are no more exempt from the sword of the destroying angel, than the poorest beggars, how little ought we to value grandeur, which can give us no assistance in our extremities. A down bed is not a better insurer of sleep in such a case, than a heap of straw; and a king that groans under the agonies of an incurable disease, is soon made sensible that it takes its commission from a higher power than his.

Sickness multiplies all our grievances; and the weakness of the body has such an effect upon the mind, that it sinks under those troubles that would not move it at another time; but our judgment decaying with us, we shall too soon find its place occupied by wild chimeras of our own fancy, and startle every moment at giants of our own invention; every hasty word affrights, and every whisper gives us an alarm; nay, sometimes we are so unjust as to charge our best friends with want of love and respect, when they have toiled about us, to a degree that we cannot mention without blushing at our own ingratitude; and when the want of ability to help ourselves, forces us to become burdensome to others, instead of excusing the trouble, we are too apt to increase their uneasiness by continual fretting. This is the common method which the sick use to afflict and confuse the brain. Mourning over our misery is indeed so very natural, that of ourselves we cannot forbear it, though we know it leads us to doubt of the goodness of that God, whose mercies are daily new unto us.

A disturbed conscience is certainly the worst circumstance that can befall a sick person, and I heartily beg of God to keep you, and all others, from falling into it; that we may never have the least distrust of our salvation through Jesus Christ, nor presume groundlessly upon his merits, without lamenting and forsaking our sins. But your life hitherto has been so strictly pious, that I do not in the least apprehend you want a summons from me to look up to him who is the author and finisher of your faith, and to call on him in all your distresses. But it is with the greatest pleasure I hear of your unfeigned devotion, even in the midst of your severe

afflictions, and that you have retained your usual sincerity of mind, under all your grievous tortures, without repining at the will of your heavenly Father, who has so ordered that the road to Canaan should be through the wilderness.

All this sedate frame of yours being considered, it may seem impertinent in me to trouble you, but I have been insensibly led into it from the remembrance of unhappy events to which I was lately witness; I mean some who instead of submitting patiently to the hand of God, were so totally lost to all sense of duty, as to call the Almighty unjust. I hope soon to have the pleasure of seeing you, and am,

Your sincere friend.

LETTER CXXXVIII.

From a lady to her friend, who had buried her husband.

My dear friend,

IMPUTE not my silence to any want, but the excess of kindness which makes me too much a partner in your sorrow, to find words at all suitable to the share I have with you in it. If, therefore, I am the last in condoling, I do most faithfully assure you, that it is not insensibility, but the highest degree of love and tenderness that occasion it. The grief that is least is soonest expressed, and perhaps the more noise it makes, the less mischief is sustained by it. Had I been unconcerned, my thoughts and pen might have been more free, though I could not have said any thing sufficient to stem so violent a tide as your just lamentations. I might have offered some poor reasons against other women's afflicting themselves so much, which I should be ashamed to mention to you, having been a witness how far your husband's love and merits excelled the best of men I ever met with; and I am so sensible of your reciprocal affection, that I know the power of God only can support you under such a separation, which I believe was more terrible than death itself. But, my dear friend, your sorrow is not as one without hope. Use your utmost endeavours to submit to the hand of the Almighty, with as much resignation in this as you did in your own distemper, though that only assaulted your body while this pierces your heart. You must remember, that it was the same merciful God that gave you him, who has now taken him to himself; and in the midst of your afflic-

tions, bless God for sparing you so long for the sake of your children. I hope you will consider that this parting is to his inexpressible advantage, and has removed him from a transitory and imperfect, to an everlasting happiness, whither, I doubt not, you are daily preparing to follow him; and since it has pleased God to deny you the further assistance of such an example and counsellor, he will abundantly recompense that loss, by a greater measure of his grace, to carry you through those trials and temptations to which you are daily exposed, unless you neglect to implore his help, by giving up yourself to such melancholy as must discompose your faculties, while it weakens your natural constitution. If the saints in heaven are acquainted with what happens in this lower world, they must disapprove of such a conduct as leads them to contend with their greatest benefactor and best friend. Shall the thing formed say to its Maker, why hast thou done so? the time is fast approaching, when you, being freed from all entanglements with the sublunary world, must visit those regions where you will again see your beloved spouse, in a state never to be interrupted, never to have an end. The miseries of this world must have an end, and so must our mourning. This I have learned even from heathen sages, that all violent pains are short, and but of transitory duration. But we Christians are obliged to consider affliction in a quite different light, as the chastisement of our heavenly Father, whose beneficence is his darling attribute.

If the dissolution of the righteous is to exempt them from labour, though our temporal interest makes us eager to detain them longer with us, yet the sense of what they enjoy in heaven, must be a great means of abating our grief: some, indeed, have so little comfort in this world, that they are ready to say with Job of old, "Wherefore is light given to him that is in misery, and life unto the bitter in soul; which long for death and it cometh not, and dig for it more than for hid treasures; which rejoice exceedingly, and are glad when they can find the grave?"

Your most flattering hopes could not, in the course of nature, have been many years longer gratified with his company; therefore you must not spend the remainder of your days in mourning, but being fully convinced of the vanity of every thing mortal, let us submit to every alteration as the servants of God, who has graciously promised to lay no more upon us than we can bear. That you may experience

that mercy to assist you in this trial of your faith and patience, is the sincere prayer of, Dear madam,

Your ever affectionate friend.

LETTER CXXXIX.

From a gentleman to his friend, in distressed circumstances, who had endeavoured to conceal his poverty.

Dear Sir,

I AM extremely concerned to find you have so ill an opinion of me as to hide your misfortunes, and let me hear of them from another hand. I know not how to interpret your conduct, as it makes me fear you never esteemed my friendship, if you could imagine that any alteration in your circumstances should ever be able to change my love. I had a different opinion of our mutual obligations to each other, and should have thought it an injury to your generous nature had I concealed any thing concerning myself from you, though it might have lessened me in your esteem. I hoped, till now, you had put the same confidence in me, who had nothing to recommend me to your favour, but plain sincerity of soul; and whose sole design was to promote the happiness of my friend.

I dare not quarrel with you now, lest you should consider me as taking the advantage of you in your present distress, and induce you to break off a correspondence as dear to me as ever; and this leads me to say something of real friendship in general. Real friendship is not confined to any station in life; it is common in the meanest cottage, and has even sometimes been found in the palace: simplicity of manners, and integrity in all our actions, naturally lead us to expect sincerity in the conduct of those with whom we are any way connected. The imperfections incident to human nature are so numerous, that we are solicitous of finding some person to whom we can unbosom our minds, and lay open the inmost recesses of our hearts. A real friend, in order to preserve the character he has assumed, will, in the first place, endeavour to discharge every duty incumbent upon him to all his fellow-creatures. But still there is something wanting; and although we may be philanthropists in general, yet we like to place our affections on one particular object.

Why, my friend, any suspicion of my sincerity? why did you conceal your distress from me? friendship is of too sa-

cred a nature to be trifled with, and the man who does not act consistent with his professions, prostitutes that amiable appellation. No mental reservation can be used in friendship; for whenever that happens there is some doubt of sincerity, which, for the most part, ends either in a total indifference, or which is infinitely worse, an absolute hatred. I am sorry to say, that there are few people who either know or value the blessings of friendship: if they did, they would not, upon every frivolous occasion, find fault with the conduct of their fellow-creatures.

At present, my dear friend, let my purse (however empty) be at your service, but let it never be more open than my heart. Conceal nothing from me, and all I have is yours. We were once friends, let us only remain so. Let me hear an account from you of your present circumstances, and my last shilling shall be spent in your service. Let the sincerity of my friendship be estimated only according to my actions, and if it shall appear that I have acted inconsistent with the sacred name of friendship, let me be for ever blotted out of your memory.

I am, sir, your sincere well-wisher.

LETTER CXL.

From a gentleman lately returned from his travels, to his friend, concerning loyalty.

Dear Sir,

IT is very natural for the most curious travellers, after having spent some time abroad, to return with joy to their own country; but much more pleasant to me, who did not go out of it by my own choice, but impelled by necessity.

When I returned, I hoped to find a general tranquillity among all ranks of people, and the animosities which subsisted when I went abroad, buried in perpetual oblivion. But I was strangely amazed to find the same spirit of murmuring as before. In one place the ministry are said to be seeking the loaves and the fishes, and the patriots are endeavouring to dispossess them, with no other view than to obtain their places. In another place we are told, that the ministers are a set of abandoned debauchees; and when the courtiers return the compliment to the patriots, the answer is, that a man may be an abandoned villain, a scandal to human nature, and yet a lover of his country. If you ask

these several sorts of gentlemen what it is they wish for, you will find they have several ends in view: some of them are men that have, by their extravagance, spent their fortunes, lost their credit, and therefore are in a violent haste for a war, in hopes, by plunder, to replenish their pockets, like vultures who keep hovering over a dead carcase. They speak aloud just as they would have it, that all things are running to confusion. Others, like crows, love the fruits of the earth, but hate the smell of gunpowder; and these affirm as positively, though not so loudly, that we shall be inevitably ruined unless there is a change of the ministry. A third sort of this disaffected party, are a set of men like moles, that are always digging under ground, and no kind of soil can escape their talons.

Besides these there is another party, whose designs are extremely foreign to any of the rest, and yet they are equally pernicious. There are several select companies of drunkards, who, instead of minding their own business, assemble at different alehouses to settle the state of the nation, over a tankard of porter, or a bowl of punch. These may properly be called,

"A pampered people, and debauch'd with ease,
"No king can govern, and no God can please."

The above gentry are a real nuisance to human society, as they raise groundless fears in the minds of peaceable people, who think it high time to feel their grievances when they really happen.

No man can be more a friend, and even an advocate for the liberties of his country, than myself; and a patriotic king will, at all times, attend to the voice of his people, and, as a common father, love to be put in mind of his duty. But when I find no fault committed by administration, except such as is inseparably connected with human nature, I consider the abettors as real incendiaries, who want to create dissensions amongst a brave united people, and make their beloved sovereign conceive an antipathy against his loyal subjects.

For my own part, when I consider the present distracted state of affairs, and compare it with my duty as an individual, I am ready to cry out with the Psalmist, "May peace be within her walls, and prosperity within her palaces!" May they prosper who wish her well, and seek her peace continually! and in this wish I doubt not but you will join heartily with

Your friend.

CARDS OF COMPLIMENT.

CARDS of compliment should be short, easy, and consistent with politeness. They must begin with the title or style of the writer—and care must be taken immediately after to mention, in a respectful manner, the style or title of those to whom they are addressed; they must contain but one subject, and that should be expressed with elegance and perspicuity.

MISS SPRIGHTLY's respectful compliments to Lady Tissue, entreats the honour of her company this afternoon to a dish of tea.
Monday Morn.

LADY TISSUE's compliments to Miss Sprightly, is happy to accept her agreeable invitation.
Monday Noon.

MRS. FLEMING's compliments to Miss Dyson, hopes she got safe home, and is in health, after the fatigue of sitting up so late.
Friday Morn.

MISS DYSON's compliments to Mrs. Fleming, got home perfectly safe, and is extremely well; returns respectful thanks for her obliging inquiries.
Friday 2 o'Clock.

LORD SPANGLE's compliments to Sir James Brilliant, should esteem it as a favour to be obliged with his company to take an airing to Kew—the chariot to be at the door at three.
Thursday Noon.

SIR JAMES BRILLIANT's respectful compliments to Lord Spangle—will be happy to attend his lordship punctually at the time.
Thursday 2 o'clock.

MISS GUITAR's compliments, should be glad of Miss Spinnet's company to pick a bit of dinner with her.
Wednesday 8 o'clock.

MISS SPINNET's compliments, will not fail to wait upon Miss Guitar.
Wednesday 10 o'clock.

MRS. SHADWELL's compliments to Miss Cloudy, should be glad of her agreeable company to pass the afternoon.
10 o'clock Morn.

MISS CLOUDY's compliments to Mrs. Shadwell, cannot have the pleasure of accepting her agreeable invitation, being engaged in a party to Cox's Museum.
11 o'clock Morn.

LORD HAIRBRAIN's compliments to Mr. Sparrow, should be glad of his company in the evening to Vauxhall.
Thursday 4 o'clock.

MR. SPARROW's respectful compliments to Lord Hairbrain, must deny himself the pleasure of attending his Lordship, being already engaged in a party to Ranelagh.
Thursday 5 o'clock.

Having presented our readers with letters on the most important concerns of life, and forms for writing complimentary cards, in order to make the work as complete as possible, we have here added several useful forms in law, such as a mortgage, a letter of licence, bonds, indentures, &c. together with a great variety of petitions, from people in lower, or middling states of life, to those in higher stations.

A COMMON MORTGAGE ON AN ESTATE.

THIS Indenture made between A. B. of &c. of the one part, and C. D. of &c. of the other part, witnesseth, that the said A. B. for and in consideration of the sum of one hundred pounds of lawful money of Great-Britain, to him in hand paid by the said C. D. the receipt whereof the said A. B. doth hereby confess and acknowledge; he the said A. B. hath granted, bargained, and sold, and by these presents doth grant, &c. unto the said C. D. all that messuage or tenement, &c. and all those lands, &c. situate, &c. and also the reversion and reversions, remainder and remainders, rents and services of and singular the said premises abovementioned, and of every part and parcel thereof, with the appurtenances, to have and to hold the said messuage or tenement, lands and premises above-mentioned, and of every part and parcel thereof, with the appurtenances, unto the said C. D. his executors, administrators, and assigns, for and during the term of five hundred years, next and immediately ensuing and following, and fully to be complete and ended: yielding and paying therefore yearly, during the said term, one pepper-corn, in and upon the feast of St. Michael, the Archangel, if demanded. Provided always, and upon condition, that if the said A. B. his heirs or assigns, do, and shall well and truly pay, or cause to be paid, unto the said C. D. his executors, administrators, and assigns, the full sum of one hundred and five pounds of lawful British money, in and upon the day, &c. without any deduction or abatement for taxes, assessments, or any other impositions whatsoever, either ordinary or extraordinary; that then and from henceforth these presents, and every thing herein contained, shall cease, determine, and be void; any thing herein contained to the contrary notwithstanding: and the said A. B. for himself, his heirs, and assigns, doth covenant and grant to, and with the said

C. D. his executors, administrators, and assigns, and that the said A. B. his heirs or assigns, shall and will well and truly pay, or cause to be paid, unto the said C. D. his executors, administrators, or assigns, the said full sum of one hundred and five pounds, in and upon the said day, &c. which will be in the said year, &c. without any deduction as aforesaid, according to the true intent and meaning of these presents. And also, that he the said C. D. his executors, administrators, and assigns, shall and may at all times, after default shall be made in performance of the proviso or condition herein contained, peaceably and quietly enter into, have, hold, occupy, possess, and enjoy all and singular the said messuage or tenement, lands, and premises above-mentioned, and every part and parcel thereof, with the appurtenances, for and during the residue and remainder of the said term of five hundred years hereby granted, which shall be then to come and unexpired, without the let, trouble, hinderance, molestation, interruption, and denial of him the said A. B. his heirs and assigns, and of all and every other person or persons, and his and their heirs, and things having or claiming in the said messuage or tenement, and premises above-mentioned, or any part thereof, shall and will, at any time or times, after default shall be made in performance of the proviso or condition herein contained, make, do, or execute, or cause or procure to be made, done, or executed, all and every such further and other lawful and reasonable grants, acts, and assurances in the law whatsoever, for the further, better, and more perfect granting and assuring of all and singular the said premises above-mentioned, with the appurtenances, unto the said C. D. to hold to him the said C. D. his executors, administrators, and assigns, for and during all the rest and residue of the said term of five hundred years above granted which shall be then to come and unexpired, as by the said C. D. his executors, administrators, or assigns, or his or their counsel learned in the law shall be reasonably devised, or advised and required. And lastly, it is covenanted, granted, concluded, and agreed upon, by and between the said parties to these presents; and the true meaning hereof also is, and it is hereby so declared, that until default shall be made in performance of the proviso or condition, herein contained, he the said A. B. his heirs and assigns, shall and may hold and enjoy all and singular the said pre-

mises above mentioned, and receive and take the rents, issues, and profits thereof to his and their own proper use and benefit; any thing herein contained notwithstanding: in witness whereof I have hereunto set my hand and seal, this third day of June, in the — year of the reign of our sovereign lord GEORGE III. by the grace of God, of the united kingdom of Great-Britain and Ireland, king; and in the year of our Lord God, one thousand eight hundred and ———— A. B.

Signed, sealed, and delivered,
(being first duly stamped)
in the presence of us.

C. D.
E. F.

A LETTER OF LICENCE.

TO all to whom these presents shall come. We whose hands and seals are hereunto set, creditors of George Wilson, of the parish of Saint Luke, Old-street, in the County of Middlesex, gentleman, send greeting, Whereas the said George Wilson, on the day of the date hereof, is indebted to us the said creditors, in several sums of money, and not having wherewithal to satisfy us at present, we and every one of us are willing to grant unto him, the said George Wilson, time for the payment of the same. Now know ye that we the said creditors, and every one of us for his own proper debt, part, and portion, severally have given and granted, and by these presents do give and grant unto the said George Wilson, free licence, liberty, and leave, as in us severally lies, sure and safe conduct to come, go, and resort about his business and affairs at his free will and pleasure from the day of the date hereof, unto the full end and term of six months next ensuing, without any let, suit, trouble, arrest, attachment, or other disturbance whatsoever, to be offered or done unto him the said George Wilson, his wares, goods, money, or merchandizes whatsoever, by us or any of us, the executors, administrators, partners, or assigns of us, or any of us by our or any of our means or procurement. And we the said creditors, severally and respectively, each for himself and herself, his and her executors and administrators, severally

and apart, and not jointly, covenant, grant, and agree to and with the said George Wilson, that if any trouble, vexation, wrong, damage, or hinderance shall be done unto him the said George Wilson, either in his body, goods, or chattels, within the said term of six months from the date of these presents, by us, or any of us, contrary to the tenour and effect of this our licence, that then he the said George Wilson, his executors, and administrators, shall be, by virtue of these presents, acquitted and discharged against him, or any of us, by whom and by whose means he shall, contrary to the true meaning of these presents, be arrested, troubled, imprisoned, attached, grieved, or damnified, of all manner of actions, suits, quarrels, debts, duties, and demands, either in law or in equity whatsoever, from the beginning of the world to the day of the date of these presents. In witness whereof we the said creditors have hereunto set our hands and seals, the twenty-sixth day of December, one thousand eight hundred and ———

A. B.
C. D. &c.

Sealed and delivered, being first duly stamped, in the presence of us

E. F.
G. H.

A BOND.

KNOW all men by these presents, that I William Thompson, of the parish of St. Giles, in the county of Middlesex, gentleman, am held and firmly bound to George Wilson, of the said County of Middlesex, Esq. in the penal sum of two hundred pounds of good and lawful money of Great Britain, to be paid to the said George Wilson, Esq. or to his certain attorneys, his executors, administrators, or assigns; for the true payment whereof, I bind myself, my heirs, executors, and administrators, firmly by these presents, sealed with my seal. Dated this second day of December, in the year of the reign of our sovereign lord George the Third, by the grace of God of the united kingdom of Great-Britain and Ireland, King, and in the

year of our Lord, one thousand eight hundred and ——. The condition of this obligation is such, That if the above bounden William Thompson, his heirs, executors, or administrators, do well and truly pay, or cause to be paid to the above-named George Wilson, his executors, administrators, or assigns, the full sum of one hundred pounds, of good and lawful money of Great Britain, on the first day of September next ensuing the date hereof, with lawful interest, then this obligation to be void, or else to remain in full force.

William Thompson.

Signed, sealed, and delivered,
in the presence of us, being
first duly stamped,

John Wilson.
John Key.

*** When a bond is given, double the sum of the value received is mentioned in the obligatory part, and the real sum meant to be secured is inserted in the condition.

A LETTER OF ATTORNEY.

KNOW all men by these presents, that I Charles Johnson, of Yarmouth, in the county of Norfolk, weaver, (for divers considerations and good causes me hereunto moving) have made, ordained, constituted, and appointed, and by these presents do make, ordain, constitute, and appoint, my trusty friend David Williams, of Norwich, in the county aforesaid, gent. my true, and lawful attorney, for me, in my name, and to my use, to ask, demand, recover, or receive, of and from A. B of Thetford, in the said county, the sum of sixty pounds, giving, and by these presents granting to my said attorney, my sole and full power and authority, to take, pursue, and follow such legal courses, for the recovery, receiving, and obtaining of the same, as I myself might or could do, were I personally present; and upon the receipt of the same, acquittances, and other sufficient discharges, for me and in my name, to make, sign, seal, and deliver; as also one more attorney, or attorneys

under him, to substitute or appoint, and again at his pleasure to revoke; and further to do, perform, and finish for me, and in my name, all and singular thing and things, which shall or may be necessary, and entirely as I the said Charles Johnson, in my own person, ought or could do in and about the same: ratifying, allowing, and confirming, whatsoever my said attorney shall lawfully do, or cause to be done, in and about the execution of the premises, by virtue of these presents: in witness whereof, I have hereunto set my hand and seal, the first day of November, in the —— year of the reign of our sovereign lord George III. by the grace of God, of the united kingdom of Great-Britain and Ireland, king; and in the year of our Lord God one thousand eight hundred and ——

Charles Johnson.

Signed, sealed, and delivered,
in the presence of us,

A. B.
C. D.

A letter of attorney by a seaman, or a will and power.

KNOW all men by these presents, that I John Forecastle, mariner, now belonging to his majesty's ship the Terrible, for divers good causes and considerations me thereunto moving, have, and by these presents do make my trusty friend (or beloved wife) Thomas Trusty, citizen and baker of London, my true and lawful attorney, for me, and in my name, and for my use, to ask, demand, and receive, of and from the right honourable the treasurer, or pay-master of his majesty's navy, and commissioners of prize-money, and whom else it may concern, as well all such wages, and pay, bounty-money, prize-money, and all other sum or sums of money whatsoever, as now are, and which hereafter shall and may be due, or payable unto me; also all such pensions, salaries, smart-money, or all other money or things whatsoever, which now are, or at any time hereafter shall or may be due unto me, for my service, or otherwise, in any one of his majesty's ship, or ships of war, frigates, or vessels: giving and hereby granting, unto my said attorney, full and whole power, to take, pursue, and

follow, such legal ways and courses, for the recovery, receiving, and obtaining, and discharging upon the said sum or sums of money, or any of them, as I myself might or could do, were I personally present; and I do hereby ratify, allow, and confirm, all and whatever my said attorney shall lawfully do, or cause to be done, and about the execution of the premises, by virtue of these presents; in witness whereof I have hereunto set my hand and seal this second day of November, one thousand eight hundred and —— John Forecastle.

Signed, sealed, and delivered,
in the presence of us,

A. B.
C. D.

A WILL.

In the name of God, Amen. The third day of October, one thousand eight hundred and ——

I JOHN BALE, of the city of London, packer, being very sick, and weak of body, but of perfect mind and memory, thanks be given unto God: therefore calling into mind the mortality of my body, knowing that it is appointed unto all men once to die, do make and ordain this my last will and testament; that is to say, principally and first of all, I give and recommend my soul into the hands of Almighty God that gave it, and my body I recommend to the earth, to be buried in decent Christian burial, at the discretion of my executors; nothing doubting, but at the general resurrection I shall receive the same again by the almighty power of God. And as touching such worldly estate wherewith it hath pleased God to bless me in this life, I give, demise, and dispose of the same in the following manner and form:

First, I give and bequeath to Mary, my dearly beloved wife, the sum of eight hundred pounds of lawful money of England, to be raised and levied out of my estate, together with all my household goods, debts, and moveable effects.

Also, I give to my well beloved daughter, Elizabeth Bale, the sum of two thousand pounds of lawful money of Eng-

land, to be raised and levied out of my estate, and paid to her by my executors hereafter-named, on the day of her marriage, or when she becomes twenty-one years old. And also that my executors shall pay her one hundred pounds, lawful money of England, on the first day of every year, until she claims the above two thousand pounds, according to the intent and meaning of this will.

Also, I give and bequeath to my well beloved son John Bale, whom I likewise constitute, make, and ordain my sole executor of this my last will and testament, all and singular my lands, messuages, and tenements, by him freely to be possessed and enjoyed. And I do hereby utterly disallow, revoke, and disannul, all and every other former testaments, wills, legacies, bequests, and executors, by me in any ways before-named, willed and bequeathed; ratifying and conforming this, and no other, to be my last will and testament. In witness whereof I have hereunto set my hand and seal the day and year above written.

John Bale.

Signed, sealed, published, pronounced, and declared, by the said John Bale, as his last will and testament, in the presence of us the subscribers,

William Baker,
John Smith,
George Adams.

N. B. If a will be already made, and the person hath no mind to alter it but to add something more, there may be affixed the following codicil or schedule to it, and it will stand good in law as part of the will, after being properly witnessed.

A codicil, or schedule to a will.

BE it known to all men by these presents, That I John Bale, of the city of London, packer, have made and declared by my last will and testament in writing, bearing date the third day of October, one thousand eight hundred and —: I the said John Bale, by this present codicil, do ratify and confirm my said last will and testament, and do

give and bequeath unto my loving godson William Millar, the sum of fifty pounds, of good and lawful money of England, to be paid to him the said William Millar, by my executor, out of my estate; and my will and meaning is, that this codicil, or schedule, be adjudged to be a part and parcel of my last will and testament; and that all things therein mentioned and contained, be faithfully and truly performed, and as fully and amply in every respect, as if the same were so declared and set down in my said last will and testament. Witness my hand this tenth day of November, one thousand eight hundred and ——

John Bale.

A DEED OF GIFT.

TO all people to whom these presents shall come, I George Howard do send greeting. Know ye that the said George Howard, of the parish of St. Leonard, Shoreditch, in the county of Middlesex, gardener, for and in consideration of the love, good-will, and affection which I have and do bear towards my loving sister Mary Page, of the same parish and county, widow; have given and granted, and by these presents do freely give and grant unto the said Mary Page, her heirs, executors, or administrators, all and singular my goods and chattels, now being in my present house, known by the name of the White Swan; of which these presents I have delivered her, the said Mary Page, an inventory signed with my own hand, and bearing date, to have and to hold all the said goods and chattels in the said premises, or dwelling-house, to her the said Mary Page, her heirs, executors, or administrators, from henceforth, as her and their proper goods and chattels absolutely, without any manner of condition. In witness whereof I have hereunto put my hand and seal, this tenth day of November, one thousand eight hundred and ——

George Howard.

Signed, sealed, and delivered,
in the presence of us,

A. B.
C. D.

Note, This precedent may be extended to the giving away of cattle, corn, house or land, if not entailed, &c. but the particulars must be named.

AN INDENTURE FOR AN APPRENTICE.

THIS indenture witnesseth, That Benjamin Webb, son of Richard Webb, late of Guildford, in the county of Surry, hath put himself, and by these presents do voluntarily, and of his own free will and accord, put himself apprentice to Charles Ballamy, citizen and linen-draper of London, to learn his art, trade or mystery, after the manner of an apprentice, to serve him from the day of the date hereof, for and during the full term of seven years next ensuing; during all which time he the said apprentice his said master shall faithfully serve, his secrets keep, his lawful commands every where gladly obey. He shall do no damage to his said master, nor see it to be done by others, without letting or giving notice thereof to his said master. He shall not waste his said master's goods, nor lend them unlawfully to others. He shall not commit fornication, nor contract matrimony within the said term. At cards, dice, or any unlawful game, he shall not play, whereby his said master may be damaged. With his own goods, or goods of others, during the term, without licence of his said master, he shall neither buy nor sell. He shall not absent himself day or night from his said master's service, without his leave, nor haunt alehouses, taverns, or playhouses: but in all things behave himself as a faithful apprentice ought to do, during the said term. And the said master shall use the utmost of his endeavours to teach, or cause to be taught and instructed, the said apprentice in the trade and mystery he now professeth, occupieth, or followeth: and procure and provide for him the said apprentice sufficient meat, drink, apparel, washing, and lodging, fitting for an apprentice, during the said term. And for the true performance of all and every the said covenants and agreements, either of the said parties bind themselves unto the other by these presents. In witness whereof they have interchangeably put their hands and seals, this tenth day of November, in the —— year of the reign of our sovereign lord George III. by the grace of God, of the united kingdom of Great

Britain and Ireland, king: and in the year of our Lord God one thousand eight hundred and ——.

Benjamin Webb,
Charles Bellamy.

George Johnson, } Witnesses.
Thomas Pine, }

Note, If an apprentice be enrolled, he cannot sue out his indenture, but upon proof of unmerciful usage, want of victuals, and other necessaries, or his master's being incapable of teaching him his trade, or not causing it so to be done at his own proper charge by others. And the same holds good in relation to a mistress. But there being no enrolment, an indenture may be sued out, without showing cause, in any city or corporation, &c.

A BILL OF SALE OF GOODS.

KNOW all men by these presents, that I, A. B. of for and in consideration of the sum of to me in hand paid, at and before the sealing and delivery hereof, by C. D. the receipt whereof I do hereby acknowledge, have bargained and sold, and by these presents do bargain and sell unto the said C. D. all the goods, household stuff, and implements of household, and all other goods whatsoever, mentioned in the schedule hereunto annexed, now remaining and being in To have and to hold all and singular the goods, household stuff, and implements of household, and every of them, by these presents, bargained and sold unto the said C. D. his executors, administrators, and assigns, for ever. And I the said A. B. for myself, my executors, and administrators, all and singular of the said goods, unto the said C. D. his executors, administrators, and assigns, against me the said A. B. my executors, administrators, and assigns, and against all and every other person and persons whatsoever, shall and will warrant, and for ever defend, by these presents; of which goods I the said A. B. have put the said C. D. in full possession, by delivering him one silver tankard, &c. at the sealing hereof: in witness hereof I have hereunto

put my hand and seal, this tenth day of June, in the year of our Lord God, one thousand eight hundred and ——

A. B.

Signed, sealed, and delivered,
in the presence of us,

C. D.
E. F.

A GENERAL RELEASE.

KNOW all men by these presents, that I Timothy Lovepeace, of London, in the county of Middlesex, grocer, having remised, released, and for ever quit claim to John Needy, of Islington, in the county aforesaid, carpenter, his heirs, executors, administrators, of all, and all manner of action and actions, suits, bills, bonds, writings, debts, dues, duties, accounts, sum and sums of money, leases, mortgages, judgments by confession, or otherwise obtained, executions, extents, quarrels, controversies, trespasses, damages and demands whatsoever, which by law or equity, or otherwise soever, I the said Timothy Lovepeace, against the said John Needy ever had, and which I, my heirs, executors, and administrators, shall or may claim, challenge or demand, for or by reason, means, or colour of any matter, cause, or thing whatsoever, from the beginning of the world to the day of the date of these presents: in witness whereof I have hereunto set my hand and seal, this fifth day of February, in the year of our Lord God, one thousand eight hundred and ——

Timothy Lovepeace.

Signed, sealed, and delivered,
being first legally stamped,
in the presence of us,

A. B.
C. D.

*** All the foregoing precedents must be wrote upon stamped paper, otherwise they will be of no effect.

Three forms very necessary for persons in business.

NOTE OF HAND.

London, Feb. 8, 181

ON demand (or after date) I promise to pay Mr. Trust, or order, the sum of pounds shillings, and pence, for value received:

A. B.

*** Mr. Trust to make this note negotiable, must indorse his name on the back, and so must every person through whose hands it goes.

BILL OF EXCHANGE.

Sir, London, February 13, 181

ONE month after date (or sight, or at sight) please to pay Mr. Obligation, or order, the sum of pounds, shillings, and pence, and place the sum to the account of Your humble servant,

To D. E.

Mr. ——, merchant, Cornhill.

*** Before this bill is rendered properly negotiable, or can be demanded when due, it must be accepted by the merchants, and indorsed by the person in whose favour it is drawn; and also by all such as receive it afterwards, in case of failure on the acceptor's side.

MEMORANDUM.

Which is necessary to bind a sudden bargain.

Mem. WE E. G. and S. D. do hereby mutually agree to, &c. (or abide by the above mentioned articles of agreement) and in witness whereof, we do hereunto set our hands, this day of February, 181

Witness, Y. Z. E. G.

S. D.

*** Each of the parties engaged in this memorandum must have a duplicate of it.

*** Our readers are requested to observe, that no instrument of writing whatsoever must be dated with the day of the month on which Sunday falls, because such errors are always deemed invalid by law.

THE

COMPLETE PETITIONER.

AS the very word Petition implies a want, the language of Petitions should be at once the most humble and respectful imaginable.

A Petition should be expressive and brief; expressive, to move the passions of the person addressed; and brief, not to appear tedious; for persons in power have but little time, and persons in affluence but small inclination to peruse long details of distress. A short petition, plainly written, which may be read with ease in a trifle of time, will always prove the more effectual.

Let the writer be careful to place the introductory superscription and address, at a considerable distance from the body of the petition, and the concluding prayer likewise should never be crowded near the preceding words.

As many unfortunate persons, under sentence of death, or transportation, prompted by the natural desire of life, or liberty, wish to petition his Majesty to extend his royal clemency towards them, but are unacquainted with the mode, we shall here inform such of the most probable means of proving successful, as well as instruct any other persons of inferior station to address their superiors with propriety upon any emergency.

With respect to a petition to the king, it is improper to deliver it into his own hands, unless some person of consideration can be procured to present it. A petition designed to appear before his majesty should be signed by some respectable names, and sent directed for his majesty to the Secretary of State's office in Downing-Street, as that is the proper channel by which it should be conveyed. The petitioner may then set forth every favourable circumstance, properly confirmed by the signature of some re-

spectable names in another petition to the Recorder, as on his report, if the petitioner is condemned to die, his fate will in a great measure depend.

PETITIONS.

From a person under sentence of death for murder.

To the King's Most Excellent Majesty,

The humble petition of A. B.

Most respectfully showeth,

THAT your majesty's unfortunate petitioner was convicted at the last* Old Bailey sessions, of the horrid crime of murder, and received sentence of death accordingly: yet he hopes, from your majesty's humanity, as there are several circumstances in his favour, to partake of that royal clemency, which delights in bringing blessings to the afflicted.

As it appeared upon his trial that he did not act by the influence of premeditated malice, but a sudden gust of passion, he humbly hopes to obtain that indulgent consideration which he has no doubt but your majesty's humane disposition will deem his unhappy case deserving of, that through your majesty's benevolence, he may live to atone for his past crimes and follies, and become an example to others, and a grateful monument of your majesty's royal clemency.

And your majesty's humble petitioner, as in duty bound, will ever pray.

From a person under sentence of death for a robbery, or a burglary.

To the King's Most Excellent Majesty.

The humble petition of B. C.

Most respectfully showeth,

THAT your majesty's most unhappy petitioner was convicted in sessions, for having committed (a robbery,

* It is proper to mention the particular sessions, as there are frequently many of the same name under confinement at the same time.

or burglary) and received sentence of death accordingly; but from the known benevolence of your majesty's disposition, he humbly presumes to throw himself at your feet, and hopes to experience that royal clemency which has so often been extended to dry the tears of distress.

He is truly sensible of the enormity of his crimes; a sincere penitent for having committed them; and hopes through your majesty's humane consideration, to make amends for his past transgressions, by being a grateful subject, an useful member of society, a comfort to his friends, and a credit to himself, in any part of your majesty's dominions, which in your royal wisdom you may please to appoint.

Your majesty's petitioner hath six children *, and a wife at present pregnant, he therefore humbly implores your majesty's compassion to be extended to a miserable husband, an unhappy father, and a penitent sinner. And that concord may dwell in your majesty's councils, blessings await your family, and prosperity attend your reign,

Your majesty's humble petitioner, as in duty bound, will ever pray §.

From the widow of a military officer, soliciting for a pension.

To the King's Most Excellent Majesty.

The humble petition of B. C.

Showeth,

THAT your petitioner is the widow of the deceased Major D——, of the —— regiment of foot. That your petitioner's late husband served your majesty faithfully and loyally above thirty years; and, during that time, having nothing to subsist on but his pay, and a large family to bring up, he died a few months ago, and left your petitioner utterly unprovided for, and four infant daughters, exposed to all the hardships of an injurious world. That your petitioner has already applied to some of your majesty's ministers, without ever obtaining an answer; and being destitute of every comfort, and even necessary of life, has ven-

* This part, when requisite, to be omitted.

§ With the alteration of a few words, the same petition will serve for either sex.

tured to present her petition at the foot of the throne. Her own life has been spent in discharging her domestic duties, and her husband's in venturing his life in defence of your majesty's person and government. From your majesty's great goodness, she has every thing to hope, and to you, as the common father of your people, she looks up with the greatest anxiety, that your majesty would be graciously pleased to order a small annuity for her support, and to enable her to bestow on her children an education suitable to the rank of one of your majesty's military servants.

And your petitioner, as in duty bound, shall ever pray.

To the Right Honourable the First Lord Commissioner of the Treasury, for a place in the stamp-office.

The humble petition of A. B.

Showeth,

THAT your petitioner has formerly lived in credit in the world, but through the variety of losses in trade, is reduced, with his family, to the lowest state of poverty and destitute of the necessaries of life; and being desirous to discharge his duty as a husband, and a father, he has presumed to address himself to your lordship, for one of the present vacant places of distributors in the stamp-office, and for which he can make it appear he is properly qualified, and will produce people of reputation to his character, and who (if required) will give security for his fidelity. Being fully convinced that your lordship's readiness to relieve distressed merit, and your great humanity to every one in distress, he is filled with cheerful hopes, that his request will meet with a favourable reception, and your lordship will reflect with pleasure, that your bounty has rescued him from misery, and enabled his family to enjoy those comforts of life to which they have long been strangers.

And your petitioner, as in duty bound, shall ever pray.

To the same, for a tide-waiter's place in the custom-house.

To the Right Honourable the First Lord Commissioner of the Treasury.

The humble petition of A. B.

Showeth,

THAT your petitioner had the misfortune to be brought up in a trade, which at present is so bad that few hands are employed in it, and even those can scarce procure a subsistence. That your petitioner has sought for every opportunity to obtain employment in vain, and at present is left in a very distressed condition. That your petitioner being desirous to apply himself to some useful employment, and finding that some tide-waiters are at present wanting on the river, has, with the greatest humility, presumed to beg of your lordship to be employed as one. He is ready to produce proofs of his ability to discharge the duty of that station, and if so happy as to seem worthy of your lordship's notice, he shall, on all occasions, observe the strictest fidelity, and make it appear to the world that he has not been unworthy of your favour.

And, as in duty bound, shall ever pray.

To the same, for a place in the excise.

To the Right Honourable the First Lord Commissioner of the Treasury.

The humble petition of A. B.

Showeth,

THAT your petitioner had the misfortune not to be brought up to any other employment than that of a gentleman's servant, in which station he continued till last year, when he married, and was discharged from his place. That your petitioner being out of all manner of employment, and having learned the whole art and mystery of gauging, he has presumed to address himself to your lordship, for one of the present vacant places of a common exciseman, in any part of the kingdom where your lordship shall think proper to order. His conduct has always been

blameless, and his character will bear the strictest inquiry, and on all occasions he will make it his principal study to discharge every part of his duty with the utmost fidelity.

And, as in duty bound, shall ever pray.

From a decayed tradesman, to the president and governors of Christ's hospital, for the admission of a boy on that foundation.

The humble petition of A. B.

Showeth,

THAT your petitioner has lived many years in credit, but through long sickness, and many losses in trade, is unable to bestow upon his youngest son an education suitable to qualify him for an honest employment by which he might become useful in society. That your petitioner is a freeman of the city of London, and while in prosperity served all the offices in his parish. That his other children are so far grown up, as to be already bound apprentices to different trades, without ever having any assistance either from public or private charities. That your petitioner would not have made this request, had not he been impelled by the greatest necessity. That your petitioner has nothing more to subsist on, but what he earns by his daily labour, and which is scarcely sufficient to procure him the necessaries of life. In consideration of which he humbly begs your honours will be pleased to take the premises into consideration, and admit a friendless boy on your foundation.

And your petitioner, as in duty bound, shall ever pray.

From a young man, late usher to an academy, to be admitted a clerk in the bank.

To the Governors and Directors of the Bank of England.

The humble petition of A. B.

Showeth,

THAT your petitioner was formerly usher and accomptant in an eminent academy in Surry; but having lately

married, was discharged from his office, as none but single men are permitted to reside in those seminaries. That your petitioner being willing to do every thing in his power for support as an honest man, and being properly qualified to discharge all the duties incumbent on a clerk of the bank, he has presumed to take this method of applying to the honourable directors. His character will bear the strictest inquiry, and several gentlemen will give sufficient security for any trust reposed in him. He has the greater reason to hope for success, as he is not capable of following any other employment saving only that of the pen; and if so happy as to obtain his request, it shall be his constant study to discharge with fidelity every duty of that station.

And your petitioner, as in duty bound, shall ever pray.

From a disabled porter, to the postmaster-general, to be admitted as a letter-carrier.

To the Right Honourable the Postmaster-General.

The humble petition of A. B.

Showeth,

THAT your petitioner was brought up to the business of a porter, and by extreme hard labour procured a subsistence for himself, together with a wife and four children. That your petitioner had the misfortune one day to fall down under a load, by which two of his ribs were broken, and otherwise so much hurt, as to be unable to carry loads for the future: That your petitioner was six months in St. Thomas's hospital, during which time his wife and family were in a starving condition, being obliged to pawn their clothes for the common necessaries of life. That when your petitioner was discharged from the hospital, he considered it as his duty to look for some employment suitable to the weak state in which his misfortune had left him. That having heard that one of your messengers was dead, and being well acquainted with every part of the town, he thought himself properly qualified to act as a letter-carrier, and for that purpose has presumed to present this petition to your lordship. That your petitioner's character will bear the strictest inquiry, and if so happy as to succeed, will give security (if demanded) and in all things act with the greatest fidelity.

And your petitioner, as in duty bound, shall ever pray.

From a young man, to be admitted as a purser in the East India service.

To the Chairman and Directors of the Honourable United East-India Company.

The humble petition of A. B.

Showeth,

THAT your petitioner served an apprenticeship to a silk mercer, and was discharged with a proper certificate of his upright behaviour. That not having money to set up as a master, and being but little acquainted with the world, he was obliged to look out for some other employment; and having an earnest desire to visit foreign countries, he has presumed to address himself to the Directors of the East-India Company, in hopes of obtaining the place of one of their pursers. Certificates will be given of his ability for that office, security deposited for whatever trust is lodged with him, and his duty discharged with the strictest fidelity. That your petitioner is at present out of all manner of employment, and would willingly spend his youth in being useful to himself and constituents: nor does he desire any further encouragement than his merit shall apparently entitle him to, and if so happy as to succeed, shall,

As in duty bound, ever pray.

To the same, from a young gentleman, to be surgeon's mate.

To the Chairman and Directors of the Honourable United East India Company.

The humble petition of A. B.

Showeth,

THAT your petitioner served an apprenticeship to an eminent surgeon in the country, and afterwards attended the practice of the different hospitals in London; that having been examined at the Company's hall, he was discharged with a certificate of his abilities to exercise the profession of a surgeon, either at home or abroad. That your petitioner being young, would willingly spend some

part of his time in visiting different nations, particularly the East Indies, in order to make himself acquainted with the disorders peculiar to those climates; that not having it in his power to go at his own expense, he has presumed to solicit the honourable Directors to be admitted as surgeon, or surgeon's mate, on board of one of their outward-bound ships; and as he presumes that his abilities will be found sufficient for the discharge of his duty, so likewise it shall be his principal study to treat every one of the patients committed to his care with the greatest humanity. That your petitioner shall, in all things, conform to the rules prescribed for his conduct, and if so happy as to succeed,

As in duty bound, shall ever pray.

To the same, from a labourer, desiring to be admitted a porter.

To the Chairman and Directors of the Honourable United East India Company.

The humble petition of A. B.

Showeth,

THAT your petitioner has served sixteen years as a labourer in the tea-warehouse belonging to the honourable Company, and that during the above time he has constantly attended his duty, and his conduct has been always approved of by his superiors. That your petitioner is now the oldest labourer in the house, nor has he had any thing to subsist on during the whole time of his servitude, besides his stated wages. That he has brought up a large family of children, and has at present a sickly wife, far advanced in years. That the elder porter of that department to which I belong being lately deceased, and there being several candidates to succeed him, I have laid hold of the same opportunity with them; and although I have not any fault to find in the conduct of my opponents, yet it is possible the following circumstances may plead in my favour, viz. My long servitude,—my advanced years,—and my wife's infirmities; and if in compassion to my distress you will be pleased to grant my request, it shall be the business of my future life, to act with the same conscientious fidelity in a more elevated station, as I always have done in that of a more inferior.

And your petitioner, as in duty bound, shall ever pray.

From an aged gentlewoman in distress, to a gentleman, a distant relation.

To J. S. Esq.

The humble petition of A. B.

Showeth,

THAT your petitioner has the honour to be nearly related to your family, your mother being my aunt. That your petitioner, whilst very young, was married to an eminent merchant in Bristol, with whom she lived happy many years. That your petitioner's husband was largely engaged in the trade to the coast of Guinea, and the West Indies. That during the late war he had shares in several ships trading to and from those parts, and in the last voyage he unfortunately forgot to insure them That two of those ships were attacked and taken by a French privateer, which obliged your petitioner's husband to stop payment, and his creditors took out a commission of bankruptcy. That your petitioner's husband was so affected with his loss, that he soon after died of a broken heart, and left your petitioner destitute of every necessary of life. That your petitioner, confiding in your great humanity, hath presumed to address herself to you. That the smallest matter either towards my immediate subsistence, or future support, shall be received with the greatest thankfulness, and acknowledged with gratitude to the latest period of my life.

And your petitioner, as in duty bound, shall ever pray.

From a decayed citizen, to an opulent alderman, who had been his acquaintance in his youth.

To the worshipful Sir John Freeman, Knight, and Alderman of London.

The humble petition of A. B.

Showeth,

THAT your petitioner served his apprenticeship in the city of London, to an eminent grocer, and afterwards became shopman to another of the same profession. That your petitioner having, by his industry, saved some money,

entered into business for himself. That having, at a great expense, fitted up a shop, he sent large quantities of goods to country shopkeepers: that he was obliged to pay their notes to his creditors, and before they became due, many of those dealers became insolvent, and your petitioner was obliged to receive their notes, and make good the deficiencies. That your petitioner, after struggling to maintain his reputation as an honest man, was obliged to stop payment, and submit to the disagreeable necessity of becoming a bankrupt. That when your petitioner had obtained his certificate, he had not wherewithal to enter into trade, and a journeyman's wages was not sufficient to support his family. In circumstances so distressing, your petitioner bethought himself of making his case known to your worship. He reflects, with pleasure, on the many pleasant hours he has spent in your company, when we were in the same class at Merchant Tailors' school: and if you will be pleased to interpose so far in his favour, as to procure him credit to open a shop as a grocer once more in the place where he was originally bred to that business, and if he is so happy as to succeed, his whole conduct in future life shall be one continued act of uniform virtue.

And your petitioner, as in duty bound, shall ever pray.

From a decayed citizen to the livery, for the place of Bridge-Master.

To the Livery of the City of London.

The humble petition of A. B.

Showeth,

THAT your petitioner served his apprenticeship in the city of London, and was entered free of the Haberdashers' Company. That he set up for himself as a master, and carried on business with credit and reputation for the space of near thirty years: that during that time he brought up a large family of children, and gave them an education suitable to their station in life; that during the course of his trade, he met with a great variety of losses by the misfortunes of some, and the iniquity of others; that finding he was not able to make good his payments any longer, he sold his whole stock in trade, and paid his creditors twenty shillings in the pound, choosing rather to suffer every hard

ship than involve another in distress. That your petitioner has served all parish and ward offices, and on all occasions behaved as a good citizen: that your petitioner has several times applied to the livery for some one of those places in their gift, but hath been hitherto disappointed: that one of the places of bridge-master being now vacant, and your petitioner being every way qualified for that office, has presumed to solicit the votes and interest of his fellow-citizens. Security will be given for his fidelity, and he will, on every occasion, acknowledge your kindness with gratitude.

And, as in duty bound, shall ever pray.

From a poor woman, whose husband was lately dead, soliciting for a weekly pension from the parish.

To the minister, churchwardens, and overseers of the parish of B.

The humble petition of A. B.

Showeth,

THAT your petitioner's late husband was a laborious and industrious honest man; that he was, both by birth and servitude, one of your parishioners. That whilst he enjoyed his health it was his constant practice to do every thing in his power for the support of his family; that he was lately seized with a violent fever, which, after two weeks' illness, terminated in his death. That your petitioner was left entirely destitute, with three helpless children: that your petitioner is willing to do every thing in her power towards their support by her own labour: but that being insufficient, she has presumed to present a state of her case to you, humbly praying that a small matter may be allowed her weekly, which, with the profits arising from her labour, will enable her to bring up her children useful members of society.

And your petitioner, as in duty bound, shall ever pray.

From a working man to the trustees of a charity-school, in behalf of a boy.

To the trustees of A.

The humble petition of A. B.

Showeth,

THAT your petitioner was brought up to the trade of a shoe-maker; that he has followed that employment in your parish these ten years, and behaved himself soberly and honestly; that your petitioner has a large family of children, and his principal desire is to see them brought up as useful members of society; that the small sum he receives as wages for his work, is not sufficient for so beneficial a purpose; and knowing that your school is established for instructing the children of the industrious poor, he humbly prays that his son, a boy of six years of age, may be admitted, in order to qualify him for some useful employment.

And your petitioner, as in duty bound, shall ever pray.

From a poor man in distressed circumstances, to a gentleman who lived in the same neighbourhood.

To R. D. Esq.

The humble petition of A. B.

Showeth,

THAT your petitioner was brought up to the trade of a cabinet-maker, and by constant application to business was able to support himself, together with a wife and four children. That about six months ago your petitioner was seized with a severe illness, which has confined him to his bed ever since. That during that time he was obliged to pawn his clothes, and every necessary, in order procure a subsistence for himself and family. That being still in a languishing condition, and destitute of every manner of subsistence, I have ventured, with great humility, to lay my distressed case before you. The smallest matter for an immediate support will be ever gratefully acknowledged.

And your petitioner, as in duty bound, shall ever pray.

From a poor widow, to a lady with whom she had formerly lived as a servant.

To the Right Honourable the Countess of P.

The humble petition of A. B.

Showeth,

THAT your petitioner was formerly one of your domestic servants in the character of chambermaid: that she was married from your ladyship's house to John Porter, a victualler, at the sign of the Red Lion in Thirst-street: that your petitioner's husband lately died insolvent, and left your petitioner with five young children, helpless and unprovided for: that your petitioner being well convinced of your ladyship's great goodness, has presumed to approach you in this manner, earnestly praying that your ladyship will deign to look with compassion on a distressed widow, and take under your kind protection one or more of her helpless children, so as they may be brought up in the paths of virtue.

And your petitioner, as in duty bound, shall ever pray.

From the widow of a sailor, requesting that her daughter might be admitted into the asylum.

To the Right Honourable the President and Vice-President of the Asylum for Orphans.

The humble petition of A. B.

Showeth,

THAT your petitioner is the widow of M. late mariner on board his majesty's ship the Swiftsure; that your petitioner's husband was killed on board the said ship, fighting in defence of his majesty's person and government: that your petitioner had the misfortune to be left with an infant daughter, whom she has by her labour supported till this time: that your petitioner is earnestly desirous that her child might receive such an education as would qualify her for an useful member of society; and as it is not in the power of your petitioner to be at that expense, she humbly

prays that her daughter, who is now seven years of age, may be admitted as one of the orphans of your foundation.

And your petitioner, as in duty bound, shall ever pray.

From a discharged soldier, to be admitted into Chelsea Hospital.

To the Honourable Lieutenant General B. Governor of Chelsea, &c.

The humble petition of A. B.

Showeth,

THAT your petitioner served twenty years as a private sentinel in the twelfth regiment of foot, and during the whole time behaved as became a good soldier; that he was in every engagement during the last war in America; and although he did not receive any wounds, yet when he returned to his native country, his health was so much impaired, that the commanding officer was obliged to discharge him from the regiment: that your petitioner, not having been brought up to any trade, has no other way of procuring a subsistence, but by applying to your honour to be admitted either as an in or out-pensioner on the royal foundation of Chelsea.

And your petitioner, as in duty bound, shall ever pray.

From a sailor, to be admitted on the Chest at Chatham.

To the Honourable the Commissioners of the Navy.

The humble petition of A. B.

Showeth,

THAT your petitioner served ten years on board the Lion, where he received a wound in his shoulder which occasioned his being discharged, and when he returned to his native country, he found himself unable to work for his living: that having faithfully, and at the hazard of his life, served his king and country, he humbly hopes that your honours will consider him as a fit object of being admitted as a pensioner on the seaman's chest at Chatham.

And your petitioner, as in duty bound, shall ever pray.

From a girl of the town, to be admitted into the Magdalen.

To the Right Honourable the President, and Governors of the Magdalen, for the reception of penitent prostitutes.

The humble petition of A. B.

Showeth,

THAT your petitioner had the misfortune to be seduced by a young man, under the promise of marriage, although he afterwards deserted her; that your petitioner being with child, was discharged from her service, and ashamed to return to her relations: that being admitted into one of the lying-in hospitals, she was delivered of a dead child. That finding her character was ruined, she unhappily contracted an acquaintance with some women of the town, who led her into all manner of debauchery: that being truly sensible of her guilt, and willing to return to the paths of virtue, she has presumed to apply to your worships, humbly praying that she may be admitted on your foundation, and solemnly promises that her life shall be uniformly virtuous.

And, as in duty bound, shall ever pray.

From a soldier to his colonel, to be discharged.

To the Honourable Colonel B.

The humble petition of A. B.

Showeth,

THAT your petitioner has served ten years in the regiment commanded by your honour, and during the whole time has always behaved as became a good soldier; that having a wife and children in a distant part of the kingdom, and being very desirous of settling with them, most humbly prays that your honour will be pleased to discharge him from the service.

And your petitioner, as in duty bound, shall ever pray.

From a decayed tradesman, to be admitted a beadle of a company.

To the Masters, Wardens, and Court Assistants of the Worshipful Company of Stationers.

The humble petition of A. B.

Showeth,

THAT your petitioner was bred to the business of a stationer, and carried on trade for himself many years, but by losses, and many other misfortunes, he is, with an aged wife, almost destitute of subsistence. That the place of a beadle to your company being now vacant, he humbly solicits your votes and interest to succeed to that employment, and by a conscientious regard to his duty, shall endeavour to merit the favour of his constituents.

And your petitioner, as in duty bound, shall ever pray.

From a person afflicted with a dropsy, to be admitted into an hospital.

To the President and Governors of St. George's Hospital.

The humble petition of A. B.

Showeth,

THAT your petitioner has long been afflicted with the dropsy, and having spent all that he could procure in paying for medicines, is still in the same unhappy condition as before; nor does he conceive any hopes of recovery, unless he is admitted as a patient in your hospital: that your petitioner is a real object of charity, and humbly begs to be taken under your care.

And, as in duty bound, shall ever pray.

From a person afflicted with the venereal disease, to be admitted into the Locke-Hospital.

To the President and Governors of the Locke-Hospital.

The humble petition of A. B.

Showeth,

THAT your petitioner has the misfortune to labour under the effects of the venereal disease: that your petitioner, in order to conceal his shame, applied to several of those persons called Quacks, who gave him from time to time large quantities of their medicines; but so far from removing his disorder, that he found himself worse than at first: that your petitioner having heard of your charitable foundation for the relief of the distressed, has presumed to beg that you will be pleased to admit him into your hospital, until such time as he is perfectly recovered.

And your petitioner, as in duty bound, shall ever pray.

From a stranger in distress to the Lord-Mayor, for a pass to his legal settlement.

To the Right Honourable the Lord-Mayor.

The humble petition of A. B.

Showeth,

THAT your petitioner was servant to a nobleman who lately made the tour of Europe; that your petitioner accompanied him during the time of his travels, but unfortunately on his return he died at Paris: that under a variety of difficulties, your petitioner arrived at Calais, where he obtained a passage in his majesty's packet to Dover: that your petitioner is a native of Newcastle, in Northumberland, and is obliged to travel so far on foot; that he has not any thing wherewithal to defray his expenses, and unless assisted by the generosity of the public, must even perish on the road; that your petitioner humbly prays your lordship will be pleased to sign an order for his subsistence in

the different counties through which he is obliged to pass, before he arrives at his legal settlement.

And your petitioner, as in duty bound, shall ever pray.

From a prisoner, for a small debt, to a gentleman celebrated for his humanity.

To G. E. Esq.

The humble petition of A. B.

Showeth,

THAT your petitioner has laboured many years to provide for a family of young children; that having been some weeks out of employment, he was obliged to contract a small debt at a chandler's shop; that your petitioner intended to pay it as soon as he possibly could, but his inexorable creditor sent him a summons to the county court, and took out an execution against him, and he is now a prisoner in Newgate, and his children starving for want of bread: that your petitioner has often heard of your great goodness to your fellow-creatures in distress. The whole debt and costs for which I am confined does not exceed forty shillings; and if you will be pleased to interpose so far in my favour as to set me at liberty, and restore me to my family, my future life shall be one continued act of gratitude.

And, as in duty bound, shall ever pray.

From a decayed citizen, to be admitted to the place of City-Marshal.

To the Right Honourable the Lord-Mayor, and the Worshipful Court of Aldermen.

The humble petition of A. B.

Showeth,

THAT your petitioner has been on the livery of the city of London above twenty years, and carried on with reputation the trade of a wine-merchant; but through

a variety of losses in trade, and long sickness in his family, he was obliged to compound with his creditors, and retire from business. That your petitioner is at present out of all manner of employment, and would willingly succeed your late Marshal; and if so happy as to be considered worthy of your choice, he will, on every occasion, endeavour to discharge the duties of his station with the utmost fidelity.

And, as in duty bound, shall ever pray,

From a tradesman in distressed circumstances, to his principal creditors, for a letter of licence.

To C. D. E. F.

The humble petition of A. B.

Showeth,

THAT your petitioner hath long carried on business, and brought up a numerous family: that having lately trusted goods to a considerable amount, to a person in whom he placed the greatest confidence, he soon after became insolvent, and he was obliged to stop payment: that although his debts are but small sums, yet being liable to be arrested, and confined in prison, he has taken this method of applying to you, his worthy creditors: that from a review of his conduct ever since you have known him, he presumes you are already convinced that all his actions have been consistent with integrity and honour; that your petitioner having hopes of retrieving his losses in a little time, most humbly begs that you will be pleased to sign the inclosed letter of licence, by which your petitioner will be enabled to follow his business without interruption.

And, as in duty bound, shall ever pray.

From a lieutenant on half-pay, to be employed on actual service.

To the Right Honourable the First Lord Commissioner of the Admiralty.

The humble petition of A. B.

Showeth,

THAT during the last war your petitioner obtained a commission as lieutenant of marines, and was in several different engagements; that at the conclusion of the war he was reduced to live on half-pay, and since that time has had nothing but that small pittance to subsist on; but as some of his majesty's ships are going to be put into commission, he humbly begs to be employed in actual service, in defence of his king and country.

And your petitioner, as in duty bound, shall ever pray.

From a person who had formerly been a purser, to be reinstated in the same employment.

The humble petition of A. B.

Showeth,

THAT your petitioner acted as purser on board his majesty's ship the Robust, during the whole of the last war; that when he was discharged he sought for employment among several tradesmen, but unfortunately could find none, and therefore was obliged to live on the remainder of his wages: that your petitioner having heard that several of his majesty's ships are going to be put into commission, he has presumed to address himself to your lordship, and if so happy as to be reinstated in his former employment, he will make it his principal study to discharge the duties of his station with the strictest fidelity.

And your petitioner, as in duty bound, shall ever pray.

From a gentleman in distressed circumstances, to his tailor, for a suit of clothes, to enable him to appear decently.

To Mr. Faircloth.

The humble petition of A. B.

Showeth,

THAT your petitioner having unfortunately married a widow, in order to retrieve himself from a variety of misfortunes, under which he laboured at that time, but to his great misfortune she was much in debt: that your petitioner has at present an opportunity of entering into business, but from a variety of afflictions is not able to appear decently in the world. Being yet willing to become an useful member of society, he has presumed to address himself to you. Your petitioner, in his prosperity, always employed you as his tailor, and all he requests at present, is only, that you will be pleased to trust him with a suit of clothes for a few months.

And your petitioner, as in duty bound, shall ever pray.

From a poor working man, who had been impressed for sea.

To the Right Honourable the Lords of the Admiralty.

The humble petition of A. B.

Showeth,

THAT your petitioner has all his life been a hard working, industrious man, and at present has a wife and four children, who have nothing to subsist on but your petitioner's wages as a journeyman carpenter: that your petitioner, last night returning from his work to his family, was stopped by a press-gang, and carried on board a tender in the river, where he now is; that being utterly unacquainted with the sea, and as inevitable ruin will be the consequence to his family, he earnestly begs that your lordships will order him to be discharged.

And your petitioner, as in duty bound, shall ever pray.

From a poor clergyman, for his son being admitted a scholar in the charter-house.

To the Right Honourable the Governors of the Charter-House.

The humble petition of A. B.

Showeth,

THAT your petitioner received a liberal education, and took the degree of master of arts in the University of Oxford; that your petitioner, whilst very young, entered into holy orders, but never could obtain any other preferment than a small curacy: that having a large family of children, and being willing to see them creditably settled in the world, and having a son who is desirous to acquire the knowledge of the classics, he humbly prays that he may be admitted as a scholar in the charter-house.

And your petitioner, as in duty bound, shall ever pray.

To the same, from an aged and decayed tradesman, to be admitted a pensioner.

To the Right Honourable the Governors of the Charter-House.

The humble petition of A. B.

Showeth,

THAT your petitioner has lived many years in credit as a grocer, and brought up a large family of children; that having been afflicted with long illness, his business was utterly neglected; and by many other losses, he was obliged to let his shop, after having paid all his just debts; that your petitioner being not only destitute of all manner of employment, but also in great want of every necessary of life, he humbly begs to be admitted a pensioner in the Charter-House.

And, as in duty bound, shall ever pray.

From a widow, to the justices at the quarter-sessions, to obtain a licence for keeping a public-house.

To the Worshipful the Justices of D.

The humble petition of A. B.

Showeth,

THAT your petitioner's late husband was an eminent carpenter, and carried on a very considerable trade, but dying suddenly, his affairs were left in a very perplexed manner; and when your petitioner employed one to state the whole of her husband's debts and credits, there was not above one hundred pounds remaining for herself; that your petitioner has six children utterly unprovided for, nor knows not of any other way to procure them a subsistence, but by keeping a public house; that she has not money sufficient to pay the good-will of one in the common manner, and having a neat convenient house left by her husband, she humbly begs that your worships will be pleased to grant her a licence.

And, as in duty bound, shall ever pray.

From a poor man, whose goods had been seized for rent, to a worthy gentleman in the same neighbourhood.

To R. D. Esq.

The humble petition of A. B.

Showeth,

THAT your petitioner has always laboured hard to support his family. That his wife, and two of his children, having been long confined to a sick bed, run him to so much expense, that he had it not in his power to pay his landlord half a year's rent due last quarter-day. That your petitioner's landlord came yesterday and seized his goods, and unless redeemed in five days, they will be appraised and sold. That your petitioner has often heard of your great humanity to the afflicted, and humbly begs that

you will so far interpose, as to save a poor honest man and his family from being turned into the streets.

And, as in duty bound, shall ever pray.

From a sailor, late in the merchants' service, to be admitted as a pensioner.

To the Directors of the Office for wounded Seamen in the Merchants' service.

The humble petition of A. B.

Showeth,

THAT your petitioner served as a seaman on board the ship Spitfire, trading to the Levant: that your petitioner continued near twenty years in the said service, until he was disabled by a fall from the mizen-mast, by which one of his arms was broken, and otherwise so much bruised that he is utterly incapable of going to sea. That not having been brought up to any other employment, and destitute of every necessary of life, he humbly begs to be admitted as one of your pensioners.

And, as in duty bound, shall ever pray.

From a friendless boy, to the Directors of the Marine Society.

The humble petition of A. B.

Showeth,

THAT your petitioner's only remaining parent died a few weeks ago, and left your petitioner as a helpless orphan. That your petitioner is fifteen years old, and in good health, and would be willing to be employed in his majesty's navy, in whatever station your honours shall think proper to appoint; and if so happy as to be admitted,

shall at all times, and on every occasion, discharge his duty with the greatest cheerfulness.

And your petitioner, as in duty bound, shall ever pray.

From a hackney coachman who had charged more than his fare,

To the Honourable Commissioners for licensing Hackney Coaches.

The humble petition of A. B.

Showeth,

THAT your petitioner was hired from the stand at Charing-Cross, to carry a fare to Richmond in Surry, and again to Fleet-street. That your petitioner not being well acquainted with the prices, charged sixpence more than his due, for which he is summoned to appear before your honours. That your petitioner is sensible of his fault, and extremely sorry for his conduct; and humbly prays, that, as it is the first time he ever was guilty, and his fault arising from ignorance, your honours will be pleased to excuse him this time.

And your petitioner, as in duty bound, shall ever pray.

From a hackney-coachman who had been illegally summoned.

To the Honourable Commissioners for licensing Hackney Coaches.

The humble petition of A. B.

Showeth,

THAT your petitioner was employed to carry a fare to Enfield, which is ten miles, and for which your petitioner demanded only ten shillings; but instead of being paid was grossly abused, and at last summoned before your honours: that your petitioner is always ready to oblige his master's customers, and therefore humbly prays, that

your honours will be pleased to order the fare to be paid, as also a proper recompense for his loss of time.

And, as in duty bound, shall ever pray.

From a drayman, who had been taken riding on his dray, to the sitting Alderman.

To the Worshipful Sir W. B.

The humble petition of A. B.

Showeth,

THAT your petitioner lately came from the country, and was employed as a drayman: that being used to ride in the country, he did not know, nor was ever told, that it was contrary to the law in London, and therefore was inadvertently guilty without any design of giving offence; that your petitioner is sincerely sorry for his fault, and promises never to offend in the like manner again, and therefore humbly prays, that your worship will be pleased to forgive this his first fault.

And your petitioner, as in duty bound, shall ever pray.

From a watchman, who had got drunk on his stand, to the Churchwardens, &c.

To the Churchwardens of C.

The humble petition of A. B.

Showeth,

THAT your petitioner has been several years employed as a watchman in this parish; and always behaved soberly and regularly, till last night that he was unfortunately advised to drink with some company, and neglected his duty; that your petitioner is truly sensible of his folly, and heartily sorry for his fault, and humbly prays, that

you will excuse him this once, and solemnly promises never to be guilty in the like manner again.

And your petitioner, as in duty bound, shall ever pray.

From one to be admitted a watchman.

To the Churchwardens of C.

The humble petition of A. B.

Showeth,

THAT your petitioner has lived in good credit formerly, but is now out of all manner of employment: that he looks upon himself as able to discharge the duty of a watchman in this parish; and if so happy as to deserve your notice, shall on every occasion behave as an honest man.

And, as in duty bound, shall ever pray.

From the master of a trading vessel to the lords of the admiralty, for a protection for his men.

To the Right Honourable the Lords Commissioners of the Admiralty.

The humble petition of A. B.

Showeth,

THAT your petitioner is now ready loaded for a coasting voyage, but the press for seamen being so extremely violent, your petitioner cannot get men to work his ship, unless your lordships will be pleased to grant them your protection. That the interest and properties of many families depend on the cargo I have now on board; and therefore humbly beg your lordships to grant me a protection for as many men as are necessary to work the ship.

And your petitioner, as in duty bound, shall ever pray.

From a lieutenant on half-pay, to be employed in the service.

To the Right Honourable the Lords Commissioners of the Admiralty.

The humble petition of A. B.

Showeth,

THAT your petitioner served as a lieutenant during all the last war, and ever since has remained on half-pay. That he is very desirous of being employed in defence of the just rights of his country, therefore humbly prays your lordships to send him on board one of the ships now fitting out.

And your petitioner, as in duty bound, shall ever pray.

From a poor woman, to the churchwardens of C. for the Christmas bounty of coals.

To the Churchwardens of C.

The humble petition of A. B.

Showeth,

THAT your petitioner was left a widow with two children, whom she has continued to support by her labour. That it has long been the practice of this parish to give coals, &c. to the industrious poor at this severe season; and as your petitioner has never troubled the parish for any thing before, she humbly prays that you will consider her as an object of charity.

And your petitioner, as in duty bound, shall ever pray.

From a decayed tradesman, to have his son admitted into Merchant Tailors' school.

To the Masters and Wardens of the Worshipful Company of Merchant Tailors.

The humble petition of A. B.

Showeth,

THAT your petitioner has long carried on trade in credit, and is free of your Company; but having a numerous family, he is obliged to solicit the favour of the Company to have his youngest son admitted as a scholar on your foundation; and if so happy as to succeed in this his first request, he shall,

As in duty bound, ever pray.

For a watchman's place at the bank.

To the Honourable the Chairman, and Directors of the Bank of England.

The humble petition of A. B.

Showeth,

THAT your petitioner was brought up to the trade of a watch-gilder, but at present there is little or no employment for hands in that branch of business. That your petitioner has a wife and children, and at present nothing to support them with; that a certificate of his honesty and industry is ready to be produced, signed by three reputable housekeepers; and if you will, in consideration of his distress, appoint him one of your watchmen, he will discharge his duty with the utmost fidelity.

And, as in duty bound, shall ever pray.

From a widow to the lord almoner, for a share of the king's bounty.

To the Right Rev. the Lord High Almoner.

The humble petition of A. B.

Showeth,

THAT your lordship's petitioner is the widow of an eminent tradesman, but by long sickness and other afflictions, reduced to the lowest state of poverty; that your petitioner has no relief from any parish, but has been sometimes charitably assisted by the benovolence of some tender-hearted Christians. That at present she is in very great distress, and therefore humbly prays your lordship for what share of his majesty's royal bounty you shall think proper.

And, as in duty bound, shall ever pray.

From a poor widow to the dean of Westminster, for the weekly allowance of bread and meat at the Abbey.

To the Reverend the Dean of Westminster.

The humble petition of A. B.

Showeth,

THAT your petitioner has lived soberly and honestly many years, and always attended divine service; that at present she is greatly distressed in her circumstances, although she labours very hard for her living: that there being now a vacancy in the number of poor widows who receive the weekly bounty, she humbly begs to be admitted as one.

And, as in duty bound, shall ever pray.

From a poor citizen, to be admitted into Bancroft's alms houses.

To the Worshipful the Trustees of Bancroft's Alms Houses.

The humble petition of A. B.

Showeth,

THAT your petitioner is a native of London, where he served his apprenticeship, and afterwards carried on business for himself; but by a variety of losses is now reduced, in his old age, to solicit the relief of some public charity: that hearing there is at present a vacancy in your alms houses, he humbly begs to be admitted as one of your pensioners, being well convinced your worships will find him a proper object of charity.

And your petitioner, as in duty bound, shall ever pray.

From a vintner's widow, to be admitted into the Company's alms houses.

The humble petition of A. B.

Showeth,

THAT your petitioner's late husband lived in great credit in Cheapside, and was free of your Company many years; that he died in very low circumstances, and left your petitioner, in her old age, wholly unprovided for; that your petitioner is at present utterly destitute of all the necessaries of life, and therefore humbly begs to be admitted into your alms houses.

And your petitioner, as in duty bound, shall ever pray.

From a poor widow to the lord chancellor.

To the Right Honourable the Lord High Chancellor of Great-Britain.

The humble petition of A. B.

Showeth,

THAT your lordship's petitioner has been long involved in a chancery suit, and has spent all her substance without being able to obtain a decree. That your petitioner not having money to proceed further, humbly begs your lordship to suffer her to sue in *forma pauperis*.

And your petitioner, as in duty bound, shall ever pray.

From the wife of a sailor who had been impressed.

To the Right Honourable the Lords of the Admiralty.

The humble petition of A. B.

Showeth,

THAT your petitioner's husband has been absent from England these three years in the East-Indies, and was, upon his return, impressed into his majesty's service, before he had an opportunity of settling his affairs, or even seeing his family. That your petitioner is in very distressed circumstances, occasioned by her husband's absence, nor can she receive his wages unless he is present. May it therefore please your lordships, in consideration of your petitioner's great distress, to grant an order for her husband's discharge, or at least a few weeks liberty, for him to settle his affairs.

And your petitioner, as in duty bound, shall ever pray.

SUITABLE DIRECTIONS

FOR

ADDRESSING PERSONS OF ALL RANKS,

BOTH IN

WRITING AND DISCOURSE.

TO the King's Most Excellent Majesty, Sire, or May it please your Majesty.

To his Royal Highness George, Prince of Wales, Sir, or, May it please your Royal Highness.

In the same manner to the rest of the Royal Family.

TO THE NOBILITY.

To his Grace the Duke of S. My Lord Duke, or May it please your Grace, or Your Grace.

To the Most Noble the Marquis of H. My Lord Marquis, your Lordship.

To the Right Honourable the Earl of B. My Lord, your Lordship.

To the Right Honourable the Lord Viscount D. My Lord, your Lordship.

To the Right Honourable the Lord F. My Lord, your Lordship.

The Ladies are addressed according to the rank of their Husbands.

The Sons of Dukes, Marquisses, and the eldest Sons of Earls have, by the Courtesy of England, the title of Lord and Right Honourable; and the title of Lady is given to their Daughters.

The youngest Sons of Earls, the Sons of Viscounts, and Barons, are styled Esquires, and Honourable, and all their Daughters Honourable.

The title of Honourable is likewise conferred on such persons as have the King's Commission, and upon those Gentlemen who enjoy places of trust and honour.

The title of Right Honourable is given to no Commoner, excepting those who are members of his Majesty's Most Honourable Privy Council, and the three Lord Mayors of London, York, and Dublin, and the Lord Provost of Edinburgh, during their office.

TO THE PARLIAMENT.

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled, My Lords, or May it please your Lordships.

To the Honourable the Knights, Citizens, and Burgesses in Parliament assembled, Gentlemen, or May it please your Honours.

To the Right Hon. C. W. C. Speaker of the House of Commons, who is generally one of his Majesty's Most Honourable Privy Council, Sir.

TO THE CLERGY.

To the Most Reverend the Lord Archbishop of Canterbury, My Lord, or, Your Grace.

To the Right Rev. the Lord Bishop of S. My Lord.

To the Reverend the Dean of C. or Archdeacon, or Chancellor of D. or Prebendary, &c. Mr. Dean, Reverend Sir, &c.

All Rectors, Vicars, Curates, Lecturers, and Clergymen of other inferior denominations, are styled Reverend.

TO THE OFFICERS OF HIS MAJESTY'S HOUSEHOLD.

They are for the most part addressed according to their rank and quality, though sometimes agreeable to the nature of their Office; as, My Lord Steward, My Lord Chamberlain, Mr. Vice Chamberlain, &c. and in all superscriptions of letters, which relate to gentlemen's employments, their style of Office should never be omitted; and if they

have more offices than one, you need mention only the highest.

TO THE SOLDIERS AND NAVY.

In the army all noblemen are styled according to their rank, to which is added their employ.

To the Hon. A. B. Esq. Lieutenant-General, Major-General, Brigadier-General of his Majesty's Forces, Sir, your Honour.

To the Right Honourable the E. of S. Captain of his Majesty's first Troop of Horse Guards, Band of Gentlemen Pensioners, Band of Yeomen of the Guards, &c. My Lord, your Lordship.

All colonels are styled honourable; all inferior officers should have the name of their employment set first; as for example, to Major W. C. to Captain T. H. &c.

In the navy all admirals are styled honourable, and noblemen according to quality and office. The other officers as in the army.

TO THE AMBASSADORS, SECRETARIES, AND CONSULS.

All ambassadors have the title of excellency added to their quality, as have also plenipotentiaries, foreign governors, and the Lord Lieutenant and Lord Justices of Ireland.

To his Excellency Sir B. C. Baronet, his Britannic Majesty's Envoy Extraordinary and Plenipotentiary to the Ottoman Porte, Sir, or your Excellency.

To his Excellency E. F. Esq. Ambassador to his Most Christian Majesty, Sir, or your Excellency.

To his Excellency the Baron d'A. his Prussian Majesty's Resident at the Court of Great-Britain, Sir, your Excellency.

To Seignior W. G. Secretary from the Republic of Venice, Sir.

To G. H. Esq. his Britannic Majesty's Consul at Smyrna, Sir.

TO THE JUDGES AND LAWYERS.

All the judges, if privy-counsellors, are styled Right Honourable; as for instance:

To the Right Honourable A. B. Lord High Chancellor of Great-Britain, My Lord, your Lordship.

To the Right Honourable P. V. Master of the Rolls, Sir, your Honour.

To the Right Hon. Sir G. L. Lord Chief Justice of the King's Bench, or of the Common Pleas, My Lord, your Lordship.

To the Honourable A. B. Lord Chief Baron, Sir, or May it please you, Sir.

To the Right Hon. A. D. Esq. one of the Justices, or to Judge M. Sir, or May it please you, Sir.

To Sir R. D. his Majesty's Attorney, Solicitor, or Advocate General, Sir.

All others in the law, according to the offices and rank they bear, every barrister having the title of esquire given him.

TO THE LIEUTENANCY AND MAGISTRACY.

To the Right Honourable G. Earl of C. Lord Lieutenant and Custos Rotulorum of the County of Durham, My Lord, your Lordship.

To the Right Honourable T. S. Esq. Lord Mayor of the City of London, My Lord, your Lordship.

All gentlemen in the Commission of the Peace have the title of esquire and worshipful, as have also all sheriffs and recorders.

The Aldermen and Recorder of London, are styled Right Worshipful; as are all Mayors of Corporations, except Lord Mayors.

To A. B. Esq. High Sheriff of the County of York, Sir, your Worship.

To the Right Worshipful W. D. Esq. Alderman of Tower Ward, London, Sir, your Worship.

To the Right Worshipful J. A. Recorder of the City of London, Sir, your Worship.

The Governors of Hospitals, Colleges, &c. which consist of Magistrates, or have any such among them, are styled Right Worshipful or Worshipful, as their titles allow.

TO THE GOVERNORS OF THE CROWN.

To his Excellency C. M. Duke of R. Lord Lieutenant of Ireland, My Lord, your Excellency.

To the Right Honourable Lord N. Governor of Dover Castle, &c. My Lord, your Lordship.

The Second Governors of Colonies appointed by the King, are called Lieutenant-Governors.

Those appointed by Proprietors, as the East-India Company, &c. are styled Deputy-Governors.

TO INCORPORATE BODIES.

To the Honourable Court of Directors of the United Company of Merchants, trading to the East-Indies, Your Honours.

To the Hon. the Sub-Governors, Deputy-Governors, and Directors of the South-Sea Company, Your Honours.

To the Hon. the Governors, Deputy-Governors, and Directors of the Bank of England, Your Honours.

To the Masters and Wardens of the Worshipful Company of Mercers, Your Worships.

THE END.

From the Office of
THOMAS WILSON and SON,
High Ousegate, York.